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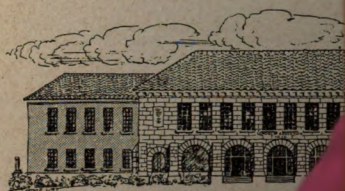
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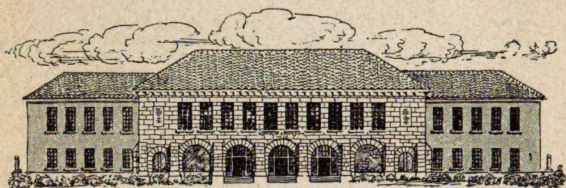


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FIFTY-EIGHTH

ANNUAL MEETING

OF THE

*American Institute of Instruction*

LECTURES, DISCUSSIONS, AND PROCEEDINGS

BURLINGTON, VT., JULY 5-8, 1887

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Published by order of the Board of Directors

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1887

Vol. 18

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**THE**

# CONTENTS.

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JOURNAL OF PROCEEDINGS.....	v to xxiv
COMMITTEES.....	xii
OFFICERS.....	xiv
RESOLUTIONS.....	xxi
NECROLOGY.....	xviii

## ADDRESSES.

I. PRESIDENT'S ADDRESS.	
By J. Milton Hall.....	I
II. THE TOWN <i>vs.</i> THE DISTRICT SYSTEM OF SCHOOLS.	
By Hon. Walter E. Howard.....	13
III. THE PROFESSIONAL TRAINING OF TEACHERS.	
By A. W. Edson.....	30
IV. UNGRADED SCHOOLS.	
By George I. Aldrich.....	49
V. THE FEELINGS AND THEIR CULTURE.	
By Thomas M. Balliet.....	64
VI. HOW POMPEII WAS DESTROYED.	
By Rev. H. G. Spaulding.....	72
VII. EXTRA-PROFESSIONAL DUTIES AND PRIVILEGES OF THE TEACHER.	
By John O. Norris.....	76
VIII. INDIVIDUALISM IN TEACHING.	
By J. C. Greenough.....	90
IX. MAKING THE MOST OF LIFE.	
By Rev. O. P. Gifford.....	104
X. FREE TEXT-BOOKS.	
By Thomas Emerson.....	130

115203 115203 115203

XI. THE SCHOOL AND THE CITIZEN.	
By A. M. Edwards.....	169
XII. THE ELEMENTS OF A LIBERAL EDUCATION.	
By Walter Q. Scott, LL. D.....	181
XIII. THE LITERATURE OF OUR BOYS AND GIRLS.	
By J. M. Sawin.....	184

# AMERICAN INSTITUTE OF INSTRUCTION.

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## *Fifty-Eighth Annual Meeting,*

JULY 5, 6, 7, AND 8, 1887.

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### JOURNAL OF PROCEEDINGS.

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#### FIRST DAY.—TUESDAY, JULY 5.

The fifty-eighth annual meeting of the American Institute of Instruction was held in the Howard Opera House at Burlington, Vt., from July 5th to 8th, 1887. The opening meeting was called to order by the president, J. Milton Hall, of Rhode Island, on the evening of the 5th. Prayer was offered by Rev. Dr. Hawes, of Burlington, Vt.

His Excellency E. J. Ormsbee, Governor of Vermont, delivered the following address of welcome :

**MR. PRESIDENT :—**To me has been assigned the pleasant duty of extending to your Association a welcome to this state and to the city of Burlington, where it has been your pleasure to convene.

To me personally this is no ordinary pleasure ; and I can assure you, speaking so far as I may for the people of Vermont, it is a very great gratification to them that you have, by your coming,



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# AMERICAN

*Journal of Education*

1887

JOURNAL

FIRE

JULY 5.

The fifty-eighth annual conference of the  
Institute of Education was held at the  
Opera House at Washington, D. C.,  
1887. The opening exercises were held  
the president, J. J. Miller, of the  
the evening of the 5th of July, 1887.  
Dr. Hawes of Berlin, Prussia, was  
the guest of honor.

His Excellency the Minister of Education  
most, delivered the following address:  
My friends, we have  
our mission  
be encum-  
proot them  
richer harvest.  
assert and say to  
people are both  
especially at this  
to lovers of na-  
arts and sciences, and

given them an opportunity, through me, to extend to you their warm and earnest greeting.

I am moved to say that I consider your mission and proposed work here with us second only to one other that is given to men and women to do for others than their own; and if I am correct in this, the importance of your work and service to our people cannot well be overstated or exaggerated, and any demand you may make upon our teachers and educational leaders and guides, as aids or helpers in your work, will not, I feel assured, be considered burdensome or excessive, and will, I am confident, meet with a hearty, earnest, and cheerful work of coöperation from them.

It has been said, and truthfully, too, I am willing to believe, that to our Green Mountain State is given the foremost position in the matter of sending out to her sister states, near and far, her sons and daughters to be and to become potent and controlling factors for good in the various communities where they locate. I feel that I may adopt this proposition without any boasting;—the causes are natural, and, upon reflection, apparent, and need not to be stated here. This assured condition of things, although gratifying and just cause for pride, bears or brings with it a corresponding duty and responsibility as to the educational facilities offered to or provided for the children and youth of the commonwealth.

I assume that you will find, if indeed it is within your mission to inquire, that our colleges and what may be termed our higher institutions of learning are as well equipped as any, and under the care and management of as efficient and accomplished teachers and instructors. Be this assumption correct, or otherwise, they are not above your most searching examination or your most rigid criticism, subject to be defended, if need be, by our stalwart and able sons and daughters who preside over them, or have drunk from their fountains. And here let me say that I anticipate that these higher institutions of learning can but hail your coming with joy, and coöperate with you in your work to the fullest possible extent, for to your field of labor must they look in the main for their support. As your domain is cultivated and enriched, and its work appreciated and encouraged, so shall they prosper and thrive.

As I have already indicated, your mission and work among us have to do with the common or public schools,—the main source of supply or feeder of the higher institutions, and, I may add, the very foundation of the body politic.

It has been said that the common or public schools of Vermont are in a decline as to efficiency ; that in comparison with the same of the other states they mark a lower grade ; that statistics indicate a higher percentage of illiteracy than at some previous periods of our history.

It is not my purpose to admit or to deny, without qualification, these unpleasant assumptions or propositions. That they are possibly true should bring anxiety and concern. That more or less anxiety and concern exists among our people on this subject may be conceded, and is evidenced by the unanimous action of our last legislature in directing that a commission be appointed whose duty it should be "to revise or redraft, and, so far as may be deemed necessary, draw up a new bill, rejecting such portions of the present school law as, to the committee, shall appear desirable, and substituting therefor such new sections as will best add to the efficiency, and improve the public schools in the state." This commission has been appointed,—selected in the belief that they individually and collectively possess, in a high degree, the qualifications and ability called for to discharge the important duties imposed upon them to the satisfaction of the people and to the advancement of the subject they have in hand.

These commissioners will be in attendance upon your sittings, in the hope that thereby they may be the better prepared for their work, and the path made more plain that shall lead to a satisfactory and successful result of their own onerous duties.

I have said this much as to the status of the public schools of the state, and pending measures in behalf of education, to assure you that you have not come to a field of apathy or indifference, and to give me the better opportunity to say that, in my judgment, your coming at this time is indeed opportune.

In connection with this welcome, let me assure you that we have no forbidden fields, and ask that in the province of your mission you may roam at large ; and should the fields seem to be encumbered by weeds or tares, tell us, if you can, how to uproot them without injury to the wheat, and point the way to a richer harvest.

I trust I shall be pardoned, at least by you, if I assert and say to you, in conventional confidence of course, that our people are both generous and unselfish ; and our state offers, especially at this propitious season, many and tempting pleasures to lovers of nature and also to teachers and students of the arts and sciences, and

to the student of history, both within and along her borders, objects of observation and study of no ordinary order. And here let me express the hope that you will not fail to draw without reserve upon the many sources of interest and wholesome and healthy pleasure, so long as it may be your convenience to stay with us; and in this behalf, I expect that the good people of this city and vicinity will vie with each other in efforts to make your labors easy, your burdens light, and your pleasures delightful.

Again: In closing, let me extend to each and all of your Association an earnest, hearty welcome to the Green Mountain State, and to her "Queen City" of beauty,—the mistress of the lake that has countless lovers but no rival; and to express the wish that the purpose of your visitation will be as successful in beneficial results in the advancement of common-school education as the subject is important in character, and that you may be so well satisfied and pleased that you will come to us again in the near future.

President Hall made reply, expressing as follows the thanks of the Institute for this cordial welcome :

YOUR EXCELLENCY GOVERNOR ORMSBEE: It has given me great pleasure to listen to these hearty words of welcome from yourself, both as a citizen and as the chief executive of the Green Mountain State.

The American Institute of Instruction begins this evening, for the sixth time, to hold one of its annual sessions in this commonwealth. Our recollections of the last meeting—that at St. Albans, in 1881—are saddened by the thought that he who was then president of the United States, once an honored member of our profession, was about to leave the national capital to take part in the exercises of that meeting, and bid the American Institute of Instruction Godspeed as it entered upon the second half century of its existence, when he met that fate which transformed the political leader, the patriot, and the statesman, into the martyr whose mission it became, by his patience, fortitude, and Christian resignation, during those long months of suffering, to show to this nation and to the world something higher than political leadership,—higher and nobler, even, than human statesmanship or patriotism.

We come, a peaceful company, within your peaceful borders, not to sow seeds of dissension, not, we trust, to cause unhappiness, but with a hope that we may, in a degree, be helpful in some of those things which "most do dignify and adorn the state,"—helpful not only to those of our profession in Vermont, but, through them, helpful to its future citizens; while we are at the same time not unmindful of the fact that "they who help others often much do help themselves."

We enjoy coming to this state. Her attractions are many. The student of history admires her long struggle to secure her autonomy; and of her years of national independence may her citizens well speak with pride. The strong men and women which Vermont has sent forth to shape the destinies of other states, as well as the statesmen whom she has furnished to our national legislature or has sent to represent our nation at foreign capitals, have had few superiors; and it is very evident that her race of statesmen is not extinct.

If any of us are looking for examples of patriotism, where can we better turn than to the "Green Mountain boys"? They will ever stand out in history as boldly, yes, more boldly, even, than yonder column that bears aloft the statue of their noble leader against the evening sky. And when the integrity of the Union was threatened, the sons of the Green Mountain State were among the foremost, as witness the "Vermont brigade" at Gettysburg, to defend the nation which their ancestors had helped to establish.

In the realm of literature, Vermont is not without honor. Two names alone of the many that might be mentioned are ample proof of this assertion. The first is that of the finished scholar, the profound student, whose "Lectures upon the English Language" have been, and ever will be, read wherever that language is spoken, and whose valuable library has now found a fitting resting-place in one of your university buildings, where it will benefit both the present and future generations. The other is the name of him whose brilliant flashes of wit have added to our sources of pleasure, and whose touches of tender pathos were so vividly recalled when we read the account of his decease in a neighboring state but a few short months ago.

But our time is too limited to allow me to mention everything which causes us to enjoy coming to Vermont. I must, however,



add that we are all lovers of nature; and not the least among the attractions of your beautiful state are its grand old mountains, its rivers and lakes, its health-giving air, and its verdant woods and fields.

And now permit me, for myself and in behalf of the American Institute of Instruction, to express to you our heart-felt thanks for your kind and cordial welcome.

He then presented to the audience Hon. Walter E. Howard, of Fairhaven, Vt., who at once opened the discussion upon the subject, "Town *vs.* District System of Schools," making an eloquent plea for the former plan. (See p. 13.)

The subject was further discussed by Hon. W. J. Corthell, of Gorham, Me., and Hon. Thomas B. Stockwell, of Providence, R. I., both urgently advocating the same system.

Adjourned.

## SECOND DAY.—WEDNESDAY, JULY 6.

The Institute was called to order by President Hall at 9:20 A. M. Music was rendered by a mixed quartette, and prayer was offered by Rev. E. P. Gould, of the Berean Baptist Church of Burlington. Afterwards the audience joined with the quartette in singing "America."

A witty speech of welcome was made by Hon. W. W. Henry, mayor of Burlington, to which President Hall made suitable response in these words:

YOUR HONOR MAYOR HENRY: Last evening we were gracefully and cordially welcomed to this commonwealth by your worthy chief magistrate; and we began to feel that we had been sojourning in some distant land, and were receiving, on our return, those neighborly greetings which are so pleasant to returning wanderers.

And now your kind words, added to his, cause us to experience almost, if not quite, those more deeply felt emotions that arise when we receive the greetings of those who hold a nearer relation to us than that of neighbor.

For many years now it has been the custom of this body to hold its annual sessions in some attractive spot; and not the least attractive among these assembling-places is your beautiful "Queen City of the Lake."

We have more than one object in holding these meetings. The first and great object is, that we may hear, from chosen speakers, presentations of the most advanced thought in some of the many lines of our profession, and thus favorably affect the cause of public education, not only in the immediate vicinity of our meeting, but all over our broad land.

The effect of the meetings of the American Institute of Instruction may be seen in the establishment of state boards of education and normal schools, the great improvement in school-buildings, methods of teaching and supervision, in the higher education of girls, and in the issuing of teachers' journals and educational literature.

By social intercourse, by conversations without as well as within these walls, we gather much that is inspiring and beneficial. We become acquainted with members of our profession from different portions of our country; we learn what they are doing; we discover errors which we must correct; we impart truths to others, and receive new truths in return.

Again: We are thus enabled to visit places of geographical, geological, botanical, or historic interest, and carry back to our pupils more vivid descriptions than any printed page can give; and you may be assured that Vermont, the Green Mountains, your marble quarries, Lake Champlain, and your charming, hospitable, and enterprising city, will receive in many schools in this country during the coming year more attention than ever before.

These are a few only of the many reasons for our annual assembling which might be given, did I not feel that I should weary your patience, or call you from other and more urgent duties.

Permit me again to express to you my gratification at hearing your kind words, and to most heartily thank you, for myself and in behalf of those who are associated with me, for your pleasant welcome.

The president then delivered his annual address. (See p. 1.)

The quartette followed with a song, "The Bee and the Dove," which won hearty applause.

A. W. Edson, superintendent of schools at Jersey City, N. J., read a paper upon "The Professional Training of Teachers." (See p. 30.)

Hon. E. C. Carrigan, of the Massachusetts Board of Education, in discussion of this paper, urged that the state should recognize the importance of high professional training in teachers by providing adequate compensation and tenure of office.

George I. Aldrich, superintendent of schools at Quincy, Mass., made an address on "Ungraded Schools." (See p. 49.)

George A. Walton, of Newton, Mass., in discussion of this topic, advocated better supervision as the means most likely to improve such schools.

The president then announced the appointment of the following committees:

*Committee on Nominations.*—George A. Walton, Massachusetts; S. W. Landon, Vermont; A. F. Pease, Rhode Island; E. P. Sampson, Maine; F. F. Barrows, Connecticut; Henry Whittemore, Massachusetts.

*Committee on Resolutions.*—Thomas J. Morgan, Rhode Island; W. J. Corthell, Maine; Justus Dartt, Vermont; E. R. Goodwin, New Hampshire; A. L. Goodrich, Massachusetts; J. D. Bartley, Connecticut.

The last speaker of the morning was Thomas M. Balliet, superintendent of schools at Reading, Pa., who gave an able address on "The Feelings and Their Culture." (See p. 64.)

Adjourned.

## EVENING SESSION.

The literary exercises of the evening were preceded by a concert in honor of the Institute tendered by the Howard Opera House orchestra.

At 8 o'clock a full house enjoyed the pleasure of a lecture by Rev. H. G. Spaulding, of Boston, with stereopticon views showing "How Pompeii was Destroyed." (See p. 72.)

## THIRD DAY.—THURSDAY, JULY 7.

The Institute reassembled at 9:15 A. M., at the call of the president.

The opening exercises included a selection by a male quartette (Messrs. Hopkins, Swift, Sherman, and Cornell), prayer by Rev. Homer Eaton, of the Methodist Episcopal church of Burlington, and the singing of the "Portuguese Hymn" by the audience led by piano and cornet.

The first address was by John O. Norris, head master of the Charlestown high school, Boston, Mass., on "Extra Professional Duties and Privileges of the Teacher." (See p. 76.)

Following him J. C. Greenough, principal of the State Normal School at Westfield, Mass., gave a paper upon "Individualism in Teaching." (See p. 90.)

The meeting was at this point favored with a bass solo by Mr. Cornell, accompanied by Mr. Davis.

The next speaker was J. M. Sawin, principal of the Point St. grammar school at Providence, R. I., whose subject was "The Literature of our Boys and Girls." (See p. 184.)

In the discussion of this subject, remarks were made by Hon. B. G. Northrop, of Clinton, Conn., and by Dr. William A. Mowry, of Boston, Mass. On motion of the latter, the Board of Directors were instructed to consider the advisability of printing Mr. Sawin's able address in pamphlet form for general distribution.

The Committee on Nominations, through Mr. Whittemore, reported the following list of officers for the ensuing year. The list was adopted as presented, and the officers therein named were chosen by ballot.

#### OFFICERS FOR 1887-'88.

*President*—J. Milton Hall, Rhode Island.

*Secretary*—Ray Greene Huling, Massachusetts.

*Assistant Secretary*—Augustus D. Small, Massachusetts.

*Treasurer*—James W. Webster, Massachusetts.

*Assistant Treasurer*—Henry Whittemore, Massachusetts.

#### *Vice-Presidents*—MAINE.

W. J. Corthell, Gorham.

A. M. Edwards, Lewiston.

Mary E. Hughes, Castine.

L. T. Jordan, Lewiston.

G. B. Files, Augusta.

R. E. Gould, Biddeford.

J. H. Hanson, Waterville.

Jere M. Hill, Bangor.

Geo. C. Purrington, Farmington.

E. P. Sampson, Saco.

Thomas Tash, Portland.

R. Woodbury, Castine.

#### NEW HAMPSHIRE.

Channing Folsom, Dover.

E. R. Goodwin, Manchester.

Amos Hadley, Concord.

Frederic Kelsey, Nashua.

C. C. Rounds, Plymouth.

W. A. Robinson, Franklin Falls.

#### VERMONT.

M. H. Buckham, Burlington.

A. H. Campbell, Johnson.

Edward Conant, Randolph.

O. P. Conant, St. Albans.

Justus Dartt, Montpelier.

J. DeBore, “

J. M. Hitt, Northfield.

S. W. Landon, Burlington.

## MASSACHUSETTS.

George I. Aldrich, Quincy.	W. E. Eaton, Charlestown.
Sarah J. Baker, Boston.	Thomas Emerson, Newton.
J. F. Blackinton, "	G. F. Fletcher, Marlboro.
Thomas W. Bicknell, Boston.	Alice E. Freeman, Wellesley.
A. G. Boyden, Bridgewater.	Homer T. Fuller, Worcester.
I. N. Carleton, Bradford.	Arthur L. Goodrich, Salem.
C. Goodwin Clarke, Boston.	E. J. Goodwin, Newton.
E. H. Davis, Chelsea.	J. C. Greenough, Westfield.
John W. Dickinson, Newton.	D. B. Hagar, Salem.
Larkin Dunton, Boston.	H. C. Hardon, Newton.
H. F. Harrington, New Bedford.	Hiram Orcutt, Boston.
W. T. Harris, Concord.	James A. Page, "
E. A. Hubbard, Hatfield.	John T. Prince, Waltham.
Ellen Hyde, Framingham.	Chas. P. Rugg, New Bedford.
D. W. Jones, Roxbury.	J. G. Scott, Westfield.
Chas. F. King, Boston.	Edwin P. Seaver, Boston.
George H. Martin, Bridgewater.	W. E. Sheldon, "
Samuel W. Mason, Boston.	Elbridge Smith, Dorchester.
A. D. Mayo, "	A. P. Stone, Springfield.
J. O. Norris, "	John Tetlow, Roxbury.
W. W. Waterman, Clinton.	

## RHODE ISLAND.

Merrick Lyon, Providence.	J. M. Sawin, Providence.
Albert Harkness, "	L. W. Russell, "
Thos. B. Stockwell, "	E. H. Howard, "
H. S. Tarbell, "	J. E. Mowry, "
T. J. Morgan, "	L. H. Meader, "
Geo. E. Church, "	W. E. Wilson, "
D. W. Hoyt, "	Geo. A. Littlefield, Newport.
W. T. Peck, "	A. F. Pease, Pawtucket.
Sarah E. Doyle, "	W. N. Ackley, Warren.
A. J. Manchester, "	J. M. Nye, Phenix.

## CONNECTICUT.

Henry Barnard, Hartford.	S. T. Dutton, New Haven.
F. F. Barrows, "	J. A. Graves, Hartford.



J. D. Bartley, Bridgeport.	H. M. Harrington, Bridgeport.
N. L. Bishop, Hartford.	C. D. Hine, Hartford.
L. L. Camp, New Haven.	Charles Northend, New Britain.
D. N. Camp, New Britain.	B. G. Northrop, Clinton.
C. F. Carroll, “	W. I. Twitchell, Hartford.

## ELSEWHERE.

Thomas M. Balliet, Reading, Pa.  
 John Eaton, Marietta, Ohio.  
 A. W. Edson, Jersey City, N. J.  
 W. S. Montgomery, Washington, D. C.  
 H. P. Warren, Albany, N. Y.

*Councillors.*

James L. Barrell, Massachusetts.	A. P. Marble, Massachusetts.
Francis Cogswell, “	Wm. A. Mowry, “
M. Grant Daniell, “	J. W. Patterson, New Hamp.
J. G. Edgerly, “	E. R. Ruggles, “
Frank A. Hill, “	H. B. Sprague, California.
John Kneeland, “	B. F. Tweed, Massachusetts.
William A. Lambert, “	George A. Walton, “
A. J. Manchester, Rhode Island.	A. E. Winship, “

President Hall briefly expressed thanks for the renewed honor.

Adjourned.

## EVENING SESSION.

Again the Institute was favored with a delightful concert by the Howard Opera House orchestra.

At 8:15 Rev. O. P. Gifford, of Boston, was introduced by the president, and gave an admirable lecture on “Making the Most of Life.” (See p. 104.)

Adjourned.

## FOURTH DAY.—FRIDAY, July 8.

The exercises of the last day of the meeting began with music by a mixed quartette (Misses Lemon and Mayo, and Messrs. Bell and Cornell). Rev. F. G. McFarlan, of the First Baptist church, Burlington, offered prayer, and the audience, led by the choir, sang "Coronation."

The Committee to Promote National Legislation, appointed July 9, 1886, through the chairman, Mr. Carrigan, reported progress, stating that not deeming it advisable to press the matter at the last session of congress, they had adjourned to meet in Washington at the opening of the next congress. The chairman then offered the following resolution for the committee :

*Whereas*, It appears by the census of 1880 that there are in the United States 6,239,958 persons ten years of age and over who cannot read and write ; and whereas of these, 1,908,818 are voters, and the number of illiterate voters in several states is from thirty to fifty per cent. of the whole number of voters, which is a constant menace to the national government ; and whereas the legislature of Massachusetts has the past month provided by the enactment of a mandatory statute with a penalty for the compulsory education of illiterate minors ;

*Resolved*, That the American Institute of Instruction again respectfully petitions congress for the enactment of a law which shall provide for an appropriation from the national treasury for the establishment and maintenance of common schools, said appropriation to be distributed to the several states on the basis of illiteracy.

In support of this resolution W. S. Montgomery, of Washington, D. C., superintendent of colored

schools in that city, made an earnest appeal for federal aid in view of the special needs of the South.

The resolution was then unanimously adopted. By request of the committee the following were appointed additional members thereof:

Mrs. Mary H. Hunt, Massachusetts.

W. S. Montgomery, District of Columbia.

E. Norris Sullivan, Massachusetts.

President Hall, at this point, introduced Thomas Emerson, superintendent of schools, Newton, Mass., who read a paper upon "Free Text-books." (See p. 130.)

After a duet by Misses Lemon and Mayo, Dr. Walter Q. Scott, principal of Phillips academy, Exeter, N. H., addressed the Institute upon "The Elements of a Liberal Education." (See p. 181.)

Next came a paper by A. M. Edwards, superintendent of schools at Lewiston, Me., on "The School and the Citizen." (See p. 169.)

#### NECROLOGY.

The Committee on Necrology, through the chairman, Dr. Merrick Lyon, of Providence, R. I., presented its report as follows:

Prof. James E. Vose, principal of Cushing academy, at Ashburnham, Mass., after several months of illness, died May 3, 1887.

He was born in Stoddard, N. H., July 18, 1836. In early childhood he went to Antrim, N. H. He taught district schools in different parts of his native state, and for a short time was principal

of Albany academy, Kansas, and also of the academy at Frances-town, N. H. At the commencement of Cushing academy, in 1875, he became an assistant in that institution, and in 1879 was elected principal. Though from early youth he suffered from spinal and nervous disease, he was an educational leader, an earnest and persevering student, a thorough and practical teacher; and under his administration, the school grew and increased in popular favor. His last work for the press was "Civics in Education," and it was written with his left hand steadying his right. He actively participated in all matters pertaining to the interest and prosperity of the town until disease and weakness compelled him to lessen his labors, and at last he lay down the burdens of life, which he had so heroically borne.

Rev. Mark Hopkins, D. D., LL. D., after a few days of declining health, died at Williamstown, Mass., June 17, 1887, in the eighty-sixth year of his age. His life was one of tireless activity and hard work, devoted to the elevation and welfare of our race. He was born in Stockbridge, Mass., in 1802, and was the oldest of three brothers,—one an artist, whose early death disappointed the fondly cherished hopes of his friends; the other became a distinguished scholar, and was made an associate professor. His father was a farmer. His mother, Mary (Curtis) Hopkins, was a woman of superior natural endowments. His grandfather was an officer in the Revolutionary war. He married Miss Mary Hubbell, of Williamstown, who survives him, with four sons of high social and professional position, and three daughters.

He pursued his studies, preparatory to entering college, with his uncle, Jared Curtis, of Stockbridge, and in the academies at Lenox, Mass., and Clinton, N. Y. He graduated at Williams college in 1824. After graduation, he studied medicine two years at Pittsfield, Mass.; was tutor in college two years; and in 1830 he accepted the chair of moral philosophy and rhetoric.

In 1836, when only thirty-four years of age, he was elected president of Williams college, and discharged the duties of that office with rare ability and success till 1872, when he retired from that position, but continued his labors in connection with the college as Jackson professor of Christian Theology and also as professor of Mental and Moral Philosophy; and held these offices till the end of his life. As student, tutor, professor, and president, he was identified with Williams college sixty-one years. He received the

degree of Doctor of Divinity from Harvard and Dartmouth colleges, and that of Doctor of Laws from Union college.

We can allude to only a few of his many and eminent services. He delivered several courses of lectures before the Lowell Institute in Boston. His lectures on the "Evidences of Christianity" have been published in book form, and widely used as a text-book. He published lectures on "Moral Science," the "Law of Love and Love as a Law," and the "Outline Study of Man," and also many baccalaureate and other sermons. He delivered able orations, but the best known and most highly appreciated are those delivered at the Williams semi-centennial, the fiftieth anniversary of the American Board of Commissioners for Foreign Missions, and on the death of Garfield. His best work lives in the character of the great number of young men whom he taught, and upon whom he has left the impress of his powerful intellect, controlling will, and loving heart. They are lavish in his praise, and offer him almost hero worship. President Garfield, on one occasion, when the alumni of his *alma mater* were discussing the needs of the college and the want of better apparatus and equipment, said that his idea of a true university would be met by a log cabin and one bench, with Mark Hopkins on one end and a student on the other.

He was elected president of the American Board of Commissioners for Foreign Missions in 1857, and most satisfactorily performed the duties of that office while he lived.

The funeral services were from the Williamstown Congregational church; and on the following Sunday, in the pulpit which Dr. Hopkins was to have occupied that day, President Carter made grateful mention of his illustrious predecessor. His own words in the funeral oration on the death of President Chadbourne, "that a great light had gone down, but had not gone out," may truthfully be spoken of him.

A great and good man, and preëminently a great teacher, has been taken from us, and thousands feel a sense of personal loss. We should be profoundly thankful that so many of our most gifted men have made the teacher's calling their life work, and that we have had such co-laborers as Francis Wayland, Barnas Sears, and Mark Hopkins.

This report was accepted, and the following committee was appointed for 1888:

*Committee on Necrology*—Merrick Lyon, Rhode Island; Edward Gonant, Vermont; Thomas Tash, Maine; D. N. Camp, Connecticut; Amos Hadley, New Hampshire; James S. Barrell, Massachusetts.

## RESOLUTIONS.

The Committee on Resolutions, by its chairman, Gen. Thomas J. Morgan, of Rhode Island, reported several resolutions, of which the following were adopted :

*Resolved*, That we hail with satisfaction the steady growth of public sentiment in behalf of a higher professional training of school-teachers and superintendents, and the development of normal schools, training-schools, chairs of pedagogy, teachers' institutes, educational literature, books and periodicals, teachers' reading circles, and other aids to professional efficiency.

That we regard the substitution of the town system as an urgent necessity, in order to secure a just, efficient, and economic administration of the school system.

That wisely framed, faithfully executed compulsory laws, bringing all children of school age, not otherwise provided for, under common school instruction, are a necessary and beneficent element of a system which seeks to prepare all for citizenship.

That in order more fully to equalize the burden of school taxation, to increase the efficiency of the school system, and to bring the advantages of higher education within the reach of a larger number, we recognize the necessity of free text-books, and rejoice in the advance step taken by Massachusetts in giving to the world the first example of a truly free public school system.

That the hearty thanks of the Institute are due, and are hereby tendered, to Principal S. W. Landon, Prof. W. A. Deering, and the other members of the Committee of Arrangements, for the ample accommodations and facilities afforded us; to the citizens of Burlington, for their cordial welcome to their beautiful city, and for their generous hospitality; to the Central Vermont and Burlington & Lamoille railroads, and the Champlain Transportation Company, for reduced rates, courtesies, and excursions; to the



Burlington *Free Press* for full reports of meetings; to Professors Davis and Cornell, and their associates, for their excellent music; and to Gov. Ormsbee, Mayor Henry, and Ex-Gov. Proctor, for special courtesies.

These resolutions were unanimously adopted, after remarks by several members in approval. There was also adopted a resolution offered by Mr. Carrigan, of Massachusetts, viz. :

*Resolved*, That the American Institute of Instruction most earnestly approves of all intelligent measures which shall secure a more permanent tenure of office for teachers and superintendents.

Several other resolutions were introduced, but owing to the lateness of the hour further consideration of them was deferred.

After a few brief remarks, President Hall pronounced the fifty-eighth annual meeting of the American Institute of Instruction adjourned *sine die*.

#### FRIDAY EVENING.

A brilliant reception in honor of the Institute was given by President M. H. Buckham, of the University of Vermont, in the magnificent Billings Library. It was largely attended, both by members of the Institute and by the citizens of Burlington, and served as a delightful culmination of the happy experiences of the week.

# LECTURES AND ADDRESSES

DELIVERED BEFORE THE

AMERICAN INSTITUTE OF INSTRUCTION,

JULY, 1887.



# I.

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## PRESIDENT'S ADDRESS.

BY J. MILTON HALL, A. M., OF RHODE ISLAND.

Permit me at this time to thank you for the high honor which you so kindly conferred upon me a year ago. I hope—I hardly dare to say I trust—that the confidence which your action at that time expressed has not been unworthily bestowed. I do trust, however, that you will as kindly overlook shortcomings, pardon mistakes, and forgive errors of judgment, for we are all human, and “to err is human.”

It is no small pleasure to welcome to this meeting the familiar faces which we have so many times seen at our annual gatherings; and I most cordially welcome the new faces which this year for the first time are seen with us, hoping that their presence and counsel may continue in after years. I welcome all who are engaged in the instruction of the young, in public or private institutions, from those whose privilege it is to be the first, outside the home, to direct the learner's steps toward the ways of knowledge and wisdom, to those whose duty it is to leave the same learner in later years prepared to find and follow those ways. I welcome all publishers of educational works, whether periodicals and professional works for the instructor, or text-books for the instructed. They and their representatives are not the least among the edu-

—

they who preceded us did of theirs. I shall therefore occupy but a short time in speaking of a few only of the prominent topics of to-day.

Concerning the relative merits of the township and district systems of schools you probably heard enough last evening to virtually settle the matter in your own minds, if it were not fully decided long before. There is another matter, however, which has been pressing itself upon our notice for years, in regard to which the Institute has taken action and sowed good seed, but the full harvest has not yet been reaped. Avarice, ignorance, indifference, superstition, criminal neglect, idleness, and perhaps in some instances poverty, are yet causes for the growth in our midst of a class of youth the very existence of which bodes no good to the nation, even if it is not an actual menace to its life.

That governments have a right to exist, and that they should exist for the benefit of the governed, are statements too generally conceded to require argument. With that right to exist, as with a person's right to live, comes another right, which rises to the plane of duty, that of self-protection,—protection from internal, as well as external, dangers. More than a century ago, when a member of the old Continental Congress was asked by a Tory acquaintance, shortly after the adoption of the Declaration of Independence, what he could see in the future of this country, if the "rebels" were successful, except anarchy and its attendant evils, made this reply: "The stability and permanency of a republic must depend upon the patriotism, virtue, and intelligence of its people." True, intelligence without virtue becomes a power for evil,

cational forces of the times. Lastly, I welcome all friends of education; and if there be any enemies of public education, they are doubly welcome.

The Federal Constitution contains a very wise provision that the president "shall from time to time give to the Congress"—and hence to the nation—"information of the state of the Union, and recommend to their consideration such measures as he shall judge necessary and expedient." These words, approved and adopted by those whose wisdom and sagacity we have been taught to respect, seem to indicate a duty for the chief executive officer of any organized body of people.

To give to the intelligent body of ladies and gentlemen which I see before me full information in regard to the state of our bond of union, the cause of public education, would be a labor from which one well might shrink. The educational field is very broad; the departments and lines are now so numerous that the mere mention of them would require time which has been promised to others. Let us, then, not waste precious moments in recalling the condition of our educational institutions, public or private, in the past. We hear too much and too often about the "old red school-house" and the "master" who ruled within its walls, and the impression left upon our minds is that physical force, if not "physics," received a full share of attention. Better times have come in the educational world, thanks, in a great measure, to the American Institute of Instruction, her sisters, and her daughters, scattered all over this broad land. Better still, we trust, are coming—will come, if we of to-day but do our duty, making as good use of our light as

they who preceded us did of theirs. I shall therefore occupy but a short time in speaking of a few only of the prominent topics of to-day.

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but its potency diminishes with the mental elevation of the material by means of which such misdirected intelligence hopes to accomplish its purposes.

Were every person in this country permitted or enabled, or, if need be, compelled, to receive the instruction now provided for by statute, many evils which have been brought so prominently to our notice of late, and which have caused such serious losses to employers, employés, and the country at large, would either be materially lessened or would actually cease. Forty-nine years ago this Association adopted a resolution favoring the compulsory education of the young, by a very small majority, and after a long and somewhat heated discussion. Since that time the same sentiment has been often reiterated, and encouraging results have appeared, but the duty of the Institute in this direction seems by no means completed. If our government is to derive its powers from the governed, then is not our duty a plain one? The fountain rises no higher than its source.

In all grades of our schools,—and I here include under the head of school all educational institutions, public and private,—there are those whose moral training is most carefully watched over at home. There are others, from good, respectable, doubtless moral homes, but still homes in which little or no definite and distinctively moral training is given. All this is left to chance or to a more or less irregular attendance upon some Sunday-school. Is not this class in the majority? A third class comes from homes—I suppose we must call them homes—which are far from elevating. Precept, example, association, almost everything, is, to say the least, unfavorable to moral

growth. To be sure this class is a minority, but still it embraces a sufficiently large number to produce an influence which adds to the labor and anxiety of the teacher. It is easy to say what ought to be done, but unfortunately we are compelled to "take the world as it is, and not as it ought to be."

It is not an easy thing to show what is done in the line of moral training in the schools of to-day, both on account of the natural reticence of teachers in regard to their efforts in this direction, and the fact that in most cases the fruits of such labor do not generally appear until considerable time has elapsed.

When I consider the amount of real missionary work performed by the teachers with whose labors I am acquainted, and multiply this to represent all such work which is done in our country to-day, I feel that due credit has not been given by some of our lecturers upon "Moral Instruction in the Schools." There is far more need that the home supplement the school than that the school supplement the home, in this matter. What a majority of the homes in America lack to-day more than all else, more than wealth, more than comfort even, is wise parental counsel and guidance, united with a firm and kind government.

The expression, "A practical education," you have heard, no doubt, *ad nauseam*, and most frequently from those who can see but one side of the great subject. Yet I presume there is not a person here who does not fully believe in giving to our pupils a "practical education" in the true meaning of the term.

If all our mental activities and faculties are to end with those of the body, and the great and crowning object of life is the acquisition of wealth and power,

political preferment, and the homage of the multitude, then the "practical" education is that education which will enable one to get the most he can out of life in the way of personal comfort and enjoyment, regardless of the feelings and rights of his fellows. The gratification of self would be almost the sole aim and end of such an education; and no mental training would be of value unless the money unit could be applied to it.

If, on the other hand, the mental activities do not cease with the physical,—if death is but an accident to the body alone,—then is there not something more to be taken into consideration? You will pardon me if I quote from memory a few words from a recent lecturer upon this subject: "Is nothing practical but what ministers to bodily wants, or helps to coin money? Is anything more practical than keenness and consecutiveness of thought, nimbleness of apprehension, the ability to study a subject long and deeply, and arrive at a sound conclusion? Is anything more practical than an eye to see and a hand to test the contents of an object, power to recognize merit and detect shams, an accurate estimate of human nature which comes from association with the sages and heroes of the past, as well as with the growing minds of the present? Is it not practical to be capable of appreciating the masterpieces of art, exquisite music, beautiful or grand scenery, sharp wit, genial humor, or lofty imagination? Is it not practical to possess a heart to appreciate goodness and greatness, and a soul to enjoy a noble thought?"

Time is short. Is that the practical education which unduly develops a few faculties for mere temporary advantage? Eternity is long. Is not that

rather the true education which endeavors to produce a well balanced, symmetrically trained mind, that shall forever be a source of pleasure?

The introduction of "industrial education," or "manual training," into the curriculum of the public school continues to excite much discussion. Able, earnest, and honest advocates are urging it as a missing factor in the educational problem of to-day. Others, equally honest, earnest, and able, are as conscientiously and persistently opposing it, not on account of any objection to industrial education in itself, but because they see grave objections to engrafting it upon the public school system. We can but hope that this discussion will be continued in the right spirit until honest searchers after the truth have found it.

Thus far, the experiments which have been tried, although in some instances producing quite satisfactory results, have not covered a sufficiently wide range to warrant the general introduction of "manual training," as now generally understood, into those schools which are maintained wholly at the public expense.

Sewing, as a part of the education of girls, seems to retain a strong hold in a majority of the places in which it has been introduced, on account of its general need and application.

Carpentry has been tried in a number of places, with varying success. No other branch of manual industry has, I believe, been tried in the boy's department to an extent worthy of mention.

Cooking is one of the latest candidates for favor, but as yet the results have not been such as to afford ample proof of the advisability of introducing it.

I have yet to learn of the city or town in which any

of these forms of "manual training" are generally adopted, with the possible exception of sewing in certain grades of girls' schools. In most if not all cases, those pupils, and only those, who can master the subjects assigned to their respective grades with ease, are encouraged or permitted to enter the classes in carpentry or cooking, while the needs of those who undoubtedly are to be "hewers of wood and drawers of water" are not considered.

Said one of our most able city superintendents in a recent report,—“Let all have the advantage, or none. I should discountenance any such partial experimental arrangement as is now in progress in several places, whereby membership of the industrial classes is made the reward of superior scholarship, and is limited to comparatively few. It is the poorer scholars, probably, who will need trained muscles in their maturity, rather than the better ones,—the indiscriminate mass, rather than the selected few.”

In another report—that of one of our state superintendents—I find the following: “If there is an element universally wanting in the training given by the schools, we shall not meet that want until we find something that is capable of an application as general as is the need. Anything less is simply a diversion, a temporary expedient; and the danger is that these isolated experiments, according to the degree of success achieved, will be taken as proofs of the practicability and desirability of the universal adoption of the trade or art in question. Any fundamental modification of our system of public schools that does not include the entire body of instruction so as to reach every pupil, will not meet the demands of the hour.”

Secretary Dickinson, of the Massachusetts Board of Education, says,—“The object of public school life is not to teach special occupations, nor to practise those exercises which produce mere manual dexterity. After the powers are sufficiently unfolded, after independent ability to obtain knowledge from the study of things, and the communication with other minds has been acquired by the disciplinary exercises of the public schools, then let the technical and industrial schools offer to all who desire it the opportunity of preparing for special places in life. The common schools are necessary for the state, special schools for the individual. The one should be made universal, and the attendance upon them compulsory ; the other should be offered to all who desire to enjoy their advantages.”

The increased activity—the introduction of new methods or the remodelling of old methods—has shown itself in no department of educational work more prominently than in the teaching of language. In all grades of school, from the kindergarten to the university, is this activity apparent. Whether it be the teaching of the native or a foreign tongue, an ancient or a modern language, all have caught the spirit of the times, and are treating the subject in a manner which seems more in accord with nature and the true principles of education.

What the result will be, a day or a year cannot show ; but unless the signs are very deceptive, another decade will witness a great improvement in the use of language among all classes. No other language is receiving so many candidates for admission to good standing within its realm as ours. We can hardly take up the daily paper without encountering some new

combination of letters, and current literature of a higher order is not free from the same affection. Is there not some method, or is it not the duty of this body to look toward the establishment of some method, by which these candidates may be authoritatively admitted or excluded?"

Might it not be a factor in the solution of the problem of reducing the surplus in the national treasury, which now so seriously troubles a certain class of politicians, to enlarge our National Bureau of Education by the appointment of a commission, whose decision shall be final as to position, meaning, spelling, and pronunciation of all words in our language? Such a commission, composed of persons selected for their erudition and good sense, would be a valuable aid, and the position would be no sinecure.

More than two hundred and fifty years ago, through the influence of Cardinal Richelieu, was founded the parent institution of what is now the French Academy. The object of the great cardinal was to "refine the French language and purify its style." Why may not the same be done for our language, subject, of course, to the changed condition of the times in which we live? Some of the advantages of such a commission would be,—

1. Improper and useless words would be excluded.
2. Words which seem to supply any want in the language would be carefully considered from all stand-points, and adopted if necessary.
3. Authors would feel that they could turn to something for authority in regard to the use of any word far better than the mere dictum of some person of more celebrity, perhaps, but having no more knowl-

edge of the finer points of the language, than themselves.

We hear much of late in regard to schools in other countries. Perhaps I ought to say we hear much in regard to the best schools in a few other countries. When we attempt to compare the common schools of other lands with our own, we shall find that there is imposed upon the teachers in the United States a labor which is almost unknown to the majority of teachers in other lands.

Thousands of persons from all parts of the globe, representing almost every race and nation, reach our shores every week. What many of these new comers are, you well know. They come, bringing with them the customs, ideas, traditions, and prejudices of their respective nations and classes, and not unfrequently mistaking liberty for license.

Our nation, therefore, is far from homogeneous in its composition, and upon the teachers more than upon the members of all other professions is thrown the labor of uniting these different elements, and forming a nation with common habits, customs, modes of thought, and a common patriotism,—in short, of making the legend upon our national escutcheon—*E pluribus unum*—a true legend. Does our profession receive as yet all the credit it deserves for what it is accomplishing in this direction?

Thus I have called your attention very briefly to a few only of the many subjects which are not to be presented at length by those who are to follow, but which still are prominent in the educational field, hoping that the time is not far distant when that spirit of investigation and inquiry, now so active among the



educational fraternity, will give us more light, and bring us nearer and nearer to the truth and to the great Source of truth.

## II.

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### THE TOWN vs. THE DISTRICT SYSTEM OF SCHOOLS.

BY HON. WALTER E. HOWARD, FAIR HAVEN, VT.

A thing is not necessarily the best because it is the oldest. It is possible for a system to outlive its usefulness, and even in New England improvements are within the range of human imagination. The tall old clock that always impressed us with the pleasant thought that at last we had got old Time into his coffin, and had stood it up in the corner ready for the funeral, was really an improvement upon the sandy hour-glass, with its mournful reflections; and the complicated and delicate mechanism that now stands upon the mantel, and tolls with its melodious and cathedral bell the hours and marks the days, is doubtless as great an improvement upon the spectral and gigantic time-piece of our fathers. Such has been the work of a New England shop. We may therefore indulge the hope that in the line of intellectual activity there may be a possibility of change, and that the most conservative state of conservative New England may some day discover that old Time, in his flight, has left us sadly behind in some matters that pertain to our most important interests.

In the early days, when settlements were rare and scattered, when roads were only blazed footpaths

through the forests, when communication was difficult and even dangerous, when municipal governments were crude or non-existent,—in those old days the school-house sprang up almost spontaneously, and the so-called school-district, with its alleged system, became the natural neighborhood organization for the improvement and care of schools and the development of the annual highway picnic. No doubt the school-district served well its day and generation; no doubt the common schools of New England have wrought most wonderfully, and blest the world. It is impossible to say too much in their praise, or to express too strongly our appreciation of their inestimable service to New England and the whole United States. Yet the conditions under which our school-system was established have passed away in large measure, and in many cases the conditions are entirely reversed, so that with our population as at present established, with our communication as at present existing, with all our conditions as at this day found, were we to attempt the inauguration of a school-system *de novo* no one would for a moment consider our present district system as within the range of possible suggestion.

Let me tell you how it is in Vermont; and probably Vermont fairly enough represents the other New England states in these particulars. Our population increases but little;—indeed, if we take into consideration the scientific expectation of increase, as understood by the census people, Vermont is hardly holding her own. But while our bare enumeration remains about the same, this does not in itself tell the whole story. Our population is shifting like an unstable cargo in the hold of a ship. The towns and villages

are growing at the expense of the farms, and the hills are pouring their wealth of humanity into the valleys as the brooks run down to the sea. It is not my intention to fill up my time with statistics—they are easily accessible: any one who doubts my conclusions can examine the census and other returns for himself. Any one at all familiar with Vermont cannot fail to see the change that has taken place within the last forty years. Neighborhoods at one time thickly populated are becoming deserted; and the hill farms, once the picture of clean, old-fashioned tilth and homely thrift, are growing up to thorns and briers, and sheep and cattle pasture upon their one time fertile fields. The observing stranger riding over the state cannot fail of being impressed by the many deserted homesteads, once the happy shrines of frugal and contented and prosperous men, now abandoned and falling into ruin. Should he look still more carefully, he would find cellars overgrown with bushes, whose kindly fringe conceals the graves of homes whose rude and rugged beams were laid with hope and prayer. It is a mournful thing to think of. Last week I observed that the horse-sheds had been removed from the rear of a certain village church once filled with sturdy farmer folks. It was significant of this very change of which I am speaking. The sheds were removed because there was no longer use for them. The people who now worship in that church live in the village, and can walk. I am not a pessimist, and do not look habitually upon the dark side of life unless I am obliged. Neither am I attempting to account for the change of which I have been speaking; neither am I insisting that it is a bad change. I only insist that

the change has been going on for many years, and is in active process at this very time.

This change in the population of Vermont has had its natural effect upon the schools. Our school statistics do not show, and probably cannot show, the whole truth. The school population of the state may remain the same, or may even show an increase, but at the same time the back districts are every year getting farther and farther back, until they bid fair to disappear altogether. I know a school-district well where there was no school at all last winter because there were no children in the district to go, and where a school is maintained this summer for four children who have recently become residents of the district. In that district there were, last winter, five deserted houses where children one time swarmed: of these, two are now occupied by transient people, who will not long remain. I do not think this is a very exceptional case, as the district lies on a well travelled road and in an excellent farming country. Two or three years ago I passed through the district where my mother was born and lived. A new school-house stood upon the site of the one in which she, with forty or fifty others, many of them grown men and women, learned the rule of three and parsed from "Paradise Lost." The traditions of that old district school I had learned at my mother's knee, and as I passed along by this new school-house, I looked with great interest at all I saw: but that was not much. A half dozen lonesome little boys and girls, with their still more lonesome teacher, came out the door at four o'clock, and trod in single silent file the narrow snow-path to their lonesome homes. The vision of

that earlier day came up before me, and I saw my mother, rosy-cheeked and young, with her stalwart brothers and the small army of young and old, go trooping by with shouts and laughter. It is not wise to conceal from ourselves the truth, and the truth that we need to know first of all in this discussion is, that the schools in many districts in rural Vermont are becoming practically deserted.

Now this is one changed condition, and let us see what it involves. Man is a very gregarious animal, and his child shows his nature. Put a child into a room with three or four or even a dozen other children: the child may learn something because it cannot help it. But there is none of the stimulus of a crowd, none of the ambition to excel, none of the glow of competition, none of the spur and excitement of numbers; and the child plods on from morn till noon, from noon till dewy eve, without enthusiasm and even without interest. The only wonder is, that under such environment the child learns anything at all, and a still greater wonder that it does not become melancholy and idiotic under the depression and gloom and loneliness of his surroundings. Talk about equal opportunities for education in this state!—there is no neighbor to equality. The village-school and one or two others may be bright and cheery, full of life and animation and glow, where wisdom blooms like a rose and knowledge bubbles like a spring, where the young ambition is aroused, the young spirit animated, the young heart enriched. But two or three miles away there is a school-house with a few solemn children sitting within its lonesome portals, as animated as a funeral, as lively as a tomb,

where the spirit stagnates, and the nerves become fairly flabby with the depressing stupidity and the horrible monotony of the place. The best teacher in the world (and such schools do not have the best teachers in the world) could not extricate such a school from its slough of despond, or, if she did, would do it at an expense of nerve greater than any school has the right to demand. It would be much better for the child to walk three miles to a real live, enthusiastic, wide awake school, where there is the dash and spur of numbers and the inspiration of life, than to plod a dreary three rods to a school-house where the spring of learning has become a stagnant pool. Here, then, is the first advantage of the town system : *It would provide just as many schools as the needs of the community require, and at the same time furnish equal and uniform school advantages to all.*

Human nature is about the same the world over, and while one man strives to be president of the United States, another is seeking the honor and emoluments of the office of school-committee or district clerk. And as a result we have, not always, but often, ignorant and narrow-minded men holding school-district offices and managing our school affairs. Now the aggregate success of any scattered enterprise cannot even quite equal the sum of the individual merits of its directors, for a certain percentage of failure must be allowed to the efforts of the best of men. But making all proper allowance for this, we cannot expect any very valuable general results from our present school system, when we see the character, experience, and efficiency of the average school-district officers. Some

are able, conscientious, liberal, modern men, who want good schools and will have them. In the next district is a man of entirely different character; and the result is, that the child in one district has good school opportunities, in the other none at all. And thus, again, there is the old inequality of educational advantages, and the general average of school excellence is brought down. Now, then, the town system would correct all this, as the whole town, being under one management, school advantages would be uniform at least; and as the school directors would be town officers, chosen from the town at large, they would be more likely to be men of high character, and with some qualifications for the high office;—therefore we might expect that school advantages throughout the town would not only be uniform, but there would also be intelligence of management. This, then, is the second great advantage of the town system: *It would disperse an army of inefficient school officers, and substitute a compact body of intelligent men, with pride and heart and ambition in their work.*

One of the scandals of our school-district system is the petty spirit of jealousy and spite that so often permeates the neighborhood, producing quarrels and feuds that show their effect in the school-room, and destroy that healthy and unselfish public interest so essential to the highest success of the school. The town system would cut down this fruitful tree of discord. Under our present system the town superintendent is supposed to visit the schools once each term, and probably does, with a conscientious purpose to do all that the law requires of him. He



spends a half day with the school, and frightens the children half out of their wits and the teacher quite. It is not surprising: they are not used to company. The committee never visits the schools, the parents never cross its threshold. Once or twice during the term the school-teacher's beau comes in, or possibly some schoolmate; but that is all. There is practically no supervision, and what there is could hardly be worse. The town superintendent does more than he is paid for doing, and the prudential committee thinks he has discharged his duty when he has hired the teacher.

Under the town system there would be better and more systematic school supervision. Under the present system the teacher who teaches a second term in a district is more often the exception than the rule. Change—change—change: that is the fashion, and the new teacher begins where the other new teacher began, and the disheartened child plods wearily over the same old track and makes no progress. A farm-horse plowing out corn would surely get discouraged if he saw that he was walking between the same rows all the time and not getting along any. This constant change of teachers is one of the greatest evils of our present system. But why make a change if the teacher is qualified and efficient? No reasons in the world except these: A new man is elected committee, and his wife's sister or his niece or his grandmother's aunt wants the school, and gets it. Possibly some young girl comes along and offers to "keep" the school for ten cents less a week than the old teacher, and she is hired because it will save the "deestrick" one dollar and twenty cents. The pinch-penny,

cheap-John system is so deeply rooted in our rural communities that it will take a moral earthquake to impress the average committeeman that cheap things are sometimes dear.

Under the town system the school directors would be less likely to consider the schools of the town their personal perquisite, and better wages and a higher standard would secure better teachers, who would be retained from year to year as teachers are in cities and villages. This condition of things would have a tendency to elevate the profession of teaching to such dignity and profit that good teachers would not hurry out of the school-room into some other work the moment that an opportunity offered; and this of itself would be of immense advantage to the country. For similar reasons better school-houses, apparatus, and the various helps in school work would be provided, for all healthy interest and liberality has a reflex influence upon the public, and once started the general care and interest of the community grow into a healthy pride and generous gifts of thought and money.

Under the town system each town would be enabled to classify its scholars, and crown the system with a graded and high school that would give to the smallest town in the state the excellent advantages enjoyed by the largest. The great disadvantage, perhaps the greatest, of the common district school is the unclassified condition of its pupils, placing the young and old, the bright and stupid, all together, or else compelling as many classes as there are scholars. Under the town system, where all the schools belong to the town, and there are no hallowed district lines across which

it is sacrilege to pass, the scholar may go to that school where his interests take him, and where his progress will be best assured. And then he may crown his common-school course with a year or more at the high school, that might give better results than the old academy to whatever town desired it. And here I wish to call attention to one feature of our town system,—local option law that exempts graded school-districts, incorporated by the legislature, from the operation of the law unless the district deliberately votes itself in, which I have never known one to do. This feature is an anomaly, and so far as it has been tried must work confusion and jealousy. I see no reason why a graded school should enjoy an autonomy that is denied to a common district school; and I think that the public interests demand that all the schools in the town should be brought under one authority, and I have no doubt that this will ultimately be done. But this is a matter of detail, and I do not intend to discuss details at this time. I repeat: The town system would enable towns to more perfectly classify its scholars and grade its schools.

Under our present system the public takes but little interest in the public schools. In proof of this, look into an annual school-meeting outside of some village. A stolid half dozen men will get together, and vote each other into office, raise a ten or twelve cent tax, vote twenty weeks' school, and go home. The most perfect apathy pervades the community upon the subject of schools, and will until something wakes them up. Now a change, a different way of doing things, something new to think about and talk about, is of itself a stimulant. Add to this the underlying love for

the schools that really pervades our people, and given an intrinsically better way, and still add the very human desire to excel in public trust, and you have all the necessary materials to make a success of the new system. The town is the unit of government with us. The school-district is too small to either amuse, interest, or stimulate ambition. The background is too small, and the officer, if a good one, is so because Nature made him so, and not because he has any help from his surroundings or any inspiration from the magnitude of his work. A little round of duty, dutifully performed, may be honorable and even heroic, but it is neither spontaneous nor inspiring. Even take the man who has made nothing of his district school and has risen in no degree above the average of his class of school officers, and put him in charge of the school affairs of his town, and in the broader field, in the wider range and greater light, he will rise many degrees above the level of his former life: that is human nature. And so with the people at large: it is inevitable that the people universally will take more interest in the schools under the town system than in the old way. There is philosophy in it, and what is more, experience bears out with its testimony what theory indicates. The teachers themselves will take more interest in their work. Realizing that they are part of a system that includes a whole township under one management and control, that takes notice of their work, recognizes and appreciates their efforts, and rewards their success with good words if not with promotion, the teachers themselves will be stimulated and inspired and encouraged. The spirit and added power will be reflected upon the children and then

again upon their parents, until the powerful influences of a new and more excellent way will sweep around the entire circuit of school existence with its healing and stimulating current, bearing life and vigor everywhere.

And now I come to the most important and powerful argument in favor of the town system of schools—*equality of taxation*. We have a fine theory that school taxes are assessed and paid for the public good; that we educate the young, not for their sake primarily, but for the sake of the state. Not that the child will be able by his schooling to earn his living, but that the state may escape from the danger of his ignorance, and be preserved by the strength and vigor of his intelligence. It is no longer debatable in this country that all children shall be educated at the public expense. And this demands that school taxes should be borne as other taxes are, should be recognized as a public burden to be borne by all for the public good. We make the paralytic, who can neither walk nor ride, pay his highway tax just the same, and the bachelor is visited by the school-district collector with the same regularity as is the father of twelve children. All this is right and proper. But nothing can be more apparent than that not only in law, but in justice, taxation should be equal. But how is it in Vermont, under our present school system? Why here there is no approximation to equality of taxation. Let us suppose a case. Smith and Brown are both non-residents, but own real estate in Vermont,—Smith in District No. 1; Brown in District No. 2. District No. 1 votes a tax of ten cents on the dollar; District No. 2 votes a tax of fifty cents

on the dollar. In this case, Brown is taxed five times as much for school purposes as Smith; and the property of these men lies in the same town, side by side, and separated only by an imaginary but sacred school-district line. Again: Jones and Robinson are residents of the same town. Jones lives in District No. 3, and has children to educate. Robinson lives in District No. 4, and is childless. Jones pays a tax of eight cents on the dollar, and Robinson pays sixty. Again: Black lives in District No. 4, and owns property in District No. 5. District No. 4, where his children attend school, votes a tax of ten cents on the dollar, and has a ten-cent school. District No. 5, over whose sacred boundaries his children are not permitted to pass, votes a tax of forty cents on the dollar, and has a first-class school. The truth is that a more arbitrary, absurd, ridiculous, abnormal, and unjust system could not have been devised. So far from having equality of taxation, there is the most glaring and infamous inequality. So far from the burden of the public schools being borne by all alike, the truth is that the burden could not fall more unjustly had it been arranged with the express end in view of making it as unequal as possible. The town system would regulate this great evil. While it would increase the taxes of some, it would diminish the taxes of others; and whether the schools in the aggregate would cost more, or less, the burden of taxation for school purposes would fall, like the rain from heaven, alike upon the just and the unjust. This country likes to see fair play in the main, but there is certainly nothing fair about this incongruous system of taxation, and in the end it will have to go.

I have thus briefly and without much elaboration gone over what seems to me to be the strongest reasons for the adoption of the town system of schools. Other and strong reasons in support of those already given might be deduced, and those which I have set forth might be more fully developed, but I leave them to the suggestive minds of my hearers, and pass on to another reason not inherent in the subject, but one nevertheless which I feel sure should have some weight with the people of Vermont, and that is this: Every state superintendent of education for the last twenty years, whether he began as a friend of the town system or not, has without exception been its enthusiastic advocate. Secretary Adams elaborated the system, and brought reason and logic and ridicule and his persuasive tongue to the help of this great cause. Dr. French urged its adoption. Mr. Conant was its intelligent, constant, earnest, painstaking friend, and spared neither strength nor energy, nor perseverance nor intelligent argument, in its service. Mr. Dartt, our present efficient and conscientious superintendent, is a fair and candid and earnest friend of the cause. Moreover, in 1884 Governor Pingree, one of the most scholarly men that ever sat in the executive chair, and a man most thoroughly devoted to the interests of our public schools, strongly urged in his first message that the town system, or some radical change of that nature, should be adopted by the people of Vermont; and Governor Ormsbee, our present hard-working chief magistrate, who does not spare himself as a public officer, and who is an enthusiastic friend and defender of our educational interests, in his inaugural message followed closely in the

footsteps of his predecessor. Besides this, every college president in Vermont, and so far as I know every college professor who has given the subject any study whatever, is in favor of the town system. What is more, all the leading educators in the state, including the principals of our normal schools, the principals of our academies and high schools, and a large majority of the town superintendents, are in favor of the town system.

I may add that the senate of 1882 passed a town system bill without a dissenting voice. Now, all this wonderful unanimity of opinion on the part of high officials who have given the subject careful and exhaustive study, on the part of educators who have made educational problems the study and business of their lives,—all this agreement of opinion on the part of men who in the various positions of trust and responsibility and honor have the confidence of the people,—must mean something, and should have its weight and its influence with the citizens of this state, who are earnestly seeking a solution of the great question, “How may we improve our common schools?”

I have made no attempt to discuss details. If the people once determine that the town system is right in theory, there will be no trouble about details. Horace Greeley said, “The only way to resume is to resume ;” and I am quite satisfied that the only way to adopt the town system of schools is to adopt it. I have no faith and but little patience with the plan, favored by some, of giving the several towns the privilege of adopting the town system if they please, and even compelling them to vote upon the subject,



thus often thrusting a bitter town quarrel upon the people, and leaving them to fight out in the town-meeting what the legislature had not the courage to fight out at Montpelier. Either the town system is good, or it is bad. If good, let the legislature enact it into a law, man-fashion; if bad, then away with it altogether. And any legislator who has not enough strength of character to take that position, would much better get out of the way for some one who has.

In conclusion, let me recapitulate. The town system should be adopted because,—

It would give equal and uniform advantages to all.

It would prevent school-district quarrels.

It would give better school supervision.

It would give better teachers, and more permanent ones.

It would give better school-houses, apparatus, and material.

It would classify scholars, and establish graded schools.

It would give every child the certainty of equal education and privileges.

It would produce a greater interest in the community.

It would produce equality of taxation.

It has worked uniformly well in every town where it has been adopted.

It has the confidence and recommendation of the highest officials and the leading educational minds of the state.

The town system is bound to come: it is only a question of time. Already Massachusetts and New Hampshire have adopted it absolutely, and the other

New England states in some degree. The great, and I might say the only, objection is grounded in that sturdy New England spirit of conservatism that opposes all change because it is change, but which, in the end, must yield inevitably to the higher argument of reason and common-sense.

### III.

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#### THE PROFESSIONAL TRAINING OF TEACHERS.

BY A. W. EDSON, SUPERINTENDENT OF PUBLIC SCHOOLS, JERSEY CITY, N. J.

My subject, the professional training of teachers, though often discussed and ably considered, is yet a most live and practical one, and will bear much more thought. We say the subject is an old one. It is old, just old enough for profitable discussion. It is old enough to have a history; and history is one of our best teachers.

The pioneers of the cause having, through many struggles, fairly possessed the land for educational reform, it remains for us who have "entered into their labors" to be ever upon the alert to see that no ground is lost, that weak points are strengthened, and that the march be steadily forward.

It is my purpose in the few minutes granted me here to briefly review the normal field, note the growth of the work, see what failures are due to what faults, in what directions progress is surest, wherein times have changed so as to allow a better way now than formerly, to the end that by some possible hint or suggestion there be less waste force, more well directed effort, and greater permanent gain.

There must be progress, or stagnation. While we

would not, even in appearance, undervalue what has been accomplished already for the professional training of teachers, we cannot ignore the fact that there is yet opportunity for improvement. We are gratified in view of past and present attainments ; we are not satisfied. As the teaching of twenty years ago would not answer the needs of to-day, so even the preparations required of teachers to-day will not serve the interests of twenty years hence. There is no such thing as halting-ground for a wide-awake, progressive teacher.

Looking now at school work distinctively normal, we see, first, that the time is past for defending normal schools. Firmly established, recognized as indispensable, we may now with safety turn about and criticise them, glancing at causes, both external and internal, that have hindered their growth. These may be classified as unjust opposition and real defects in the system. The opposition which has no foundation in reason deserves simply a mention, as its force is, or should be, nearly expended.

Time was—is it past?—when teachers having no special preparation, jealous of their rights, fearing a personal reflection on their own fitness, in every way strove to make normal schools unpopular. That good work had been done by a happy combination of natural aptitude and inspiration seemed to them to disprove the fact that careful training would surely make the indifferent good, and the good, superior.

Then, occasionally, early aspirants to normal honors not being by nature well ballasted, could not carry the real help the normal course had for them ; and when full rigged with a state certificate, sailed around in an

aimless manner, with a jumbled cargo of theories, conceit, and ideas, that must *not* be carried out. What *must* be done was lost overboard. But wise men should discriminate. Very weak indeed is it to discountenance a movement because of a few giddy-headed followers.

Again : In some localities normal schools compete or are thought to compete with high-schools, academies, and seminaries for pupils desirous of an advanced education. Trustees and principals of these schools, acting for personal interests, often disparage the worth of normal schools, and greatly hinder their growth. This is all wrong. Educators, from the least to the greatest, in whatever line engaged, ought to recognize the fundamental principle of normal school work, and in every way lend a helping hand. Its province being so radically different from that of these secondary schools, normals have a right to claim exemption from being regarded as rivals, and are in justice entitled to the warmest support of all ; and not only of all in educational circles, but of legislators as well. If the state makes its normal schools independent of patronage, then may they be free both in fact and suspicion from competition with other schools. This drawback to the efficiency of normal schools,—the inadequate support of the state,—many have felt keenly. For this, school men themselves are largely responsible. If they were united in their support of normal schools, appreciated the superior work of trained teachers, were perfectly candid and unselfish in their treatment of the subject, public sentiment would soon cause the proper provision to be made. Even those who have only a money interest in educa-

tional matters should understand that a normal school is a good place for the investment of funds.

Despite discouragements of all kinds, the system has grown in a wonderful way since the establishment of the first normal school in this country,—at Lexington, Mass., in 1839,—less than fifty years ago. During the last ten years the increase in the number of normal schools has been nearly one hundred per cent. over the preceding forty years—which fact proves their substantial foundation. A generation of normally trained men and women are taking up the work.

In 1875 the number of public and private normal schools in the United States was 137; the number of instructors, 1,031; and the number of students, 29,105. The latest returns from the commissioner of education (1885) give as the whole number of normal schools 263, of which 131 are public and 132 are private; the number of instructors 2,076, of which 1,234 are in public and 842 in private schools; the number of students, 55,135, of which 32,130 are in public and 23,105 are in private schools.

For studying the question in detail, collecting statistics, and drawing conclusions, New England has been selected for two reasons,—because this is largely a New England gathering, and because New England in her schools and educational advantages is accorded the lead in this country. If the West can boast of greater things, they are modelled after New England patterns.

From the latest state reports it is found that the percentage of teachers who are normal graduates is very small.

Of the 7,596 teachers in Maine during the past year, only 567 were normal graduates. Only 365 of the

3,480 teachers in New Hampshire, 327 of the 1,275 teachers in Rhode Island, 362 of the 3,400 teachers in Connecticut, claimed any normal instruction. Of the 4,328 teachers in Vermont, 554 had attended normal school, and 407 were graduates. Of the 9,670 teachers in Massachusetts, 3,003 had attended a normal school, and 2,420 were graduates.

Comparing by percentages,—Maine had \* ten per cent. of her teachers normal students, and seven and one half per cent. graduates; New Hampshire, ten per cent. students, \* eight per cent. graduates; Vermont, thirteen per cent. students, nine per cent. graduates; Massachusetts, thirty-one per cent. students, twenty-five per cent. graduates; Rhode Island, twenty-six per cent. students, \* twenty per cent. graduates; and Connecticut, eleven per cent. students, with \* eight per cent. graduates. And this showing is from that section of our country that prides herself on her public schools, that initiated, and has ever fostered, the normal idea! Certainly there is something yet to be done—a grand field for careful thought and wise legislation. But we must not forget that these percentages do not represent all the normal graduates from these states, who are even now in actual service.

The West has called, not in vain. There will be found New England's sons and daughters by hundreds, helping with no puny hands to educate and elevate its mighty masses of humanity.

Let us now examine the working of our normal schools, looking for opportunities of betterment. One criticism, and a valid one, is, that sufficient inducement is not offered to young people having a good

\* Approximate.

education to add to it a professional course. In many schools, all who enter,—graduates of high schools, academies, and seminaries, those who have pursued an advanced course in any institution, even those who have had successful experience in teaching,—are placed on the same level with those who have attended nothing but a common school, and possibly a poor one at that. All are obliged to begin the course, and plod along together. Who can blame these teachers, graduates, and advanced students, if they decline to enroll in a normal school?

Again: Graduates of other schools should be admitted without requiring an examination. The nonsense of entrance examinations for those who have completed a course of study in any good high school is akin to the old custom (now happily going out of date) of annual examinations for all teachers, even those who have done, and are doing, satisfactory work. The testimony of colleges that have dropped the entrance examination for graduates of high and preparatory schools is strongly in favor of the plan. If state normals would say to the secondary schools, "Send us your graduates who design to teach: we will not subject them to the annoyance of an examination, or require them to take the first year's work; they may enter at once upon the course of professional training, and graduate in one year,"—if normal schools would advertise this and carry it out, their ranks would fill rapidly, and with just the class of students needed. Good material is always in demand, if a substantial product is desired.

Many of our young people are obliged to choose between a high school and a normal course. It would



be vastly better if this were not so ; if they could take the one course for general education and culture, and then the other for professional training.

While students of normal schools are an exceptionally earnest and worthy class, the cause of education suffers from the non-training of those others, also bright and earnest, who will have the high school education, and cannot compass both entire courses. One year only of training would not appear a burden ; and if the professional work which can be done in one year is what it should be, students are prepared to teach—prepared so far as observation, practice, and theory are concerned.

This thought leads directly to another criticism,—too much academic work, requiring too long courses of study. Perhaps this evil of academic work was a necessary one at the time it was incorporated in the schools. Common schools must have normal teachers, so those in authority declared. These teachers must be educated ; therefore the normal schools must educate them.

But the facilities for obtaining an education are much better now than even twenty or thirty years ago ; and the necessity for teaching subject-matter is not as pressing. It may yet exist to this extent : In localities where high schools are not easily accessible, where a large proportion of normal students come from ungraded and small village schools, a year of preparatory study may be a necessity to organize these would-be teachers into working order, strengthen, and fit them for professional training.

But let this be a department by itself,—pure academic work, with some reasonable test of attainments

required for admission. This plan, in substance, is now in operation in some of our schools, and is showing good results. It seems to be the best available makeshift till the times are still riper. Students of this department will not be supposed to have an equivalent for a high school course; and in competition for schools after graduation, they will be likely to feel it.

While the design of all normal schools is "strictly professional," if we may believe their circulars, we notice that two, three, or four years are required in which to carry out this design. The courses show, besides all pedagogical branches and elementary studies for practice work, some or all of the following,—advanced work in natural sciences, general history, logic, literature, algebra, geometry, trigonometry, surveying, Latin, French, Greek, and German.

The same general principles of teaching, of mind growth and development, apply in the higher branches that obtain in the lower. How absurd to claim that it is necessary to study Latin three or four years in order to know how to teach it.

It is commendable for the state to provide a free high school and college education for her youth, but can this be done legitimately under the name of normal training? And have n't secondary schools a right to complain? Extending a course tends to keep a school full, and increases the number of classes, but not the number of graduates. A school that will accommodate two hundred students can enter and graduate one hundred each term, with a one year course; fifty a term, with a two years course; and thirty-three a term, with a three years course.

A normal school ought not to be held responsible

for the scholarship of its graduates. For a knowledge of the history and science of education, the work of educational reformers, the philosophy of education, the growth and development of mind, for a familiarity with some of the best methods of presenting the several subjects, the ability to organize and direct the forces that make a school what it should be, and above all the inculcation of the spirit of a true teacher, the normal school should be held responsible. This is legitimate work ; subject-matter is not.

In this connection, we cannot overlook the significant fact that high schools, academies, and seminaries have so frequently invaded normal ground. Many of these advertise normal courses in their curricula. Of course it is a very taking card, though generally a delusion and a snare. The harm done is, that young people are led to feel satisfied with a cursory glance at theories, and commence teaching with no real preparation. It is time these entirely different lines of work were divorced.

Another criticism on the efficiency of most normal schools is the very limited amount of practice-work provided. A practice department should not be an attachment, but an integral part of a normal course. Not how much theory, but how he uses his theory, is the question. Requiring one member of a class to teach the others in it, is of little value compared with real work in a real primary school.

Most of our normals dabble in model school exercises ; some attempt nothing of the kind ; and a few are engaged in genuine business. An indication of promise is, that more and more attention is being given to the matter. The ordinary model school is

valuable, all right as far it goes, but it is insufficient for the needs of a practice department. Children in a model school are apt to become model children, not at all like those in ordinary schools. Under close supervision and control all the time, the regular teacher ever present, they do not, dare not, act naturally. They answer all questions according to rule, never laugh, or throw spit-balls. The little boys wear their hat-rims turned up alike all the way round, and placed squarely on the tops of their heads. The little girls keep their aprons clean, their collars straight, and never forget the proper time to courtesy. Nice children! but not the kind that will be found outside. In consequence, the school affords no good test of a teacher's disciplinary ability.

Where the public schools in the vicinity of a normal school are under its control, so that the coming teachers can have an extended range of practice, the matter of discipline is a more vital part of the training. Children are met in their natural element of mischief, roguery, and dulness.

The teachers in training, thrown on their own resources, have an opportunity to show their mettle, and gain some help where help is most needed,—in the art of managing and controlling a school.

The legislature and boards of control should insist on having normal students serve an apprenticeship in the neighboring schools, and demonstrate their ability to teach and control a school before being certificated, even if it is necessary to remove the normal school to another locality in order to accomplish this end. In country places, outlying districts can serve as fields for this extended practice. A practical demonstration of

this plan is found in the State Normal School at New Britain, Conn. Practice is given during the second year of the course in all grades below the high school. Each student observes for a time, serves as assistant in the model rooms for several months, and spends from six to ten weeks teaching in schools outside of New Britain.

The Worcester apprenticeship system, comparatively new to this country, and possessed of many most excellent features, is as follows: The student, after three terms in the school, goes into one of the public schools to serve as general assistant, or act as substitute for a short time. While here, she is visited by the faculty of the normal school, and assisted by suggestions. Each apprentice serves in at least three grades of school in the course of her term of service, which is six months. During this period one day of each week is spent at the normal school by all apprentices, where they hold consultations with the teachers, give their own experience concerning ways of teaching, cases of discipline, and the like. Each apprentice keeps a diary of the occupation and experience of each day's service, and this record is inspected by the faculty of the normal school. Only one apprentice is assigned at a time to any school. The regular teacher is required to make out a report of the work of the apprentice, grading her ability upon such points as power of control, power of interesting, skill in questioning, skill in explaining and illustrating, enthusiasm, bearing, etc., and to answer the questions, What traits of excellence (if any) have been shown in teaching and management? What weakness or deficiency? After this term of apprenticeship expires the pupil-

teacher resumes her course at the normal school for another half year before graduation.

That the object of the apprenticeship is attainable by the plan adopted is already a matter of experience. It is no small evidence of good results that the city board of Worcester heartily approve the measure, because it gives to their schools better teachers.

An outgrowth of the popular demand for trained teachers, coupled with the inability of normal schools to supply the demand, is the city training-school. Its mission is to supplement, not supersede, the normal school. There is no clashing of interests between these two classes of preparatory schools. At its best, with reference to location, management, and support, a state normal school possesses many advantages over a city training-school. The resources of the state are at its disposal to supply able teachers, commodious buildings, apparatus, etc., which give to the institution stability and efficiency, with facilities for carrying on its work, which are out of the reach of most city schools. On the other hand, no city without a normal school within its limits is able to procure any fair percentage of trained teachers for its schools unless it can claim a training-school of its own. The systems of training-schools now in vogue are many, differing in length of service and methods of work. In some schools a three months apprenticeship, without any theoretical instruction, is required; in others, a year's thorough drill in both theory and practice. In some, the young women are placed at once in charge of classes; in others, they first observe the work of, and assist, skilled teachers. In some, they are paid \$100 or \$200 a year; in others, their service is without money

compensation. In some, the practice is confined to a small model school of two or three primary grades ; in others, the range of the city is given. In some a competent critic-teacher is employed ; in others, the regular class-teacher and superintendent assist the pupil-teacher as best they may.

In favor of a well managed training-school these arguments appear :

1. No young lady is eligible as a teacher unless she has taken the training course ;—so there are, of necessity, no untrained teachers.

2. A high school course, or its equivalent, is required as a preliminary to professional work ;—therefore a good education is assured.

3. Throughout the course, theory is united with practice in the most systematic and helpful manner.

4. Practice is continued for a sufficient length of time and in different grades.

5. Greater permanency in the teaching ranks is secured because “home talent” is utilized. The gain from fewer changes is one appreciated by all supervisors.

The success of the training-school in a very large measure depends upon the critic-teacher. She should be a profound student in professional literature, and a skilful teacher, especially in primary work. She should be able to arrange a course of study, give instruction in theory, combine the study of theories and their practical application in a profitable manner, plan and direct the work of the regular teachers and training-class, give model lessons from time to time, and criticise logically and pointedly the efforts of pupil-teachers. None but a teacher of superior ability

should be employed as critic-teacher. She should be worth a large salary.

The theoretical part of a training-course must not be neglected, even if a critic-teacher is not employed. Some competent teacher or superintendent should attend to this phase of the work. Between no theory and all practice in a training-school, and all theory and no practice in a normal school, it is hard to choose.

Wishing to obtain some statistics and an expression of opinion on certain points of interest, I addressed a circular letter to the superintendents of thirty of the leading cities in New England. From the replies, I find that the number of state normal graduates teaching in these cities varies from two to sixty-eight per cent., and from eight to ten per cent. of the teachers are changed annually. In answer to the question, "Which course, state normal or city training, do you consider the more valuable?" about ninety per cent. prefer city training for reasons stated, some of which I will quote :

"Because the training is better adapted to the requirements of our schools."

"Because theory and practice are combined better than in the average normal school."

"Because, after graduating from a high school, young women do not need academic instruction, but rather the strictly professional work that properly belongs to preparation for teaching."

"Because, in a training-school, the pupil-teacher has practice as well as theory. I certainly get better work by training my own teachers. It seems to me that this is the only way of assuring good schools, un-



less you pay salaries such that you can choose teachers wherever you may desire. It is the surest way of a superintendent putting his impress upon a school system."

"Because they are under my own supervision, and have constant practice in teaching. There is no opportunity for practice-teaching in our state normal school. Graduates of that school would not be engaged in our schools without experience, unless they went to the training-school. If there were a good training-school connected with our normal school, I should value the normal school more highly."

One superintendent in a city having over forty per cent. of its teachers state normal graduates, writes,—  
"I do not find normal graduates so superior in practical preparation. I am now lifting my voice and pen against the custom of rushing our high school girls into the schools as teachers without even ten minutes' observation, to say naught of experience. I am trying to institute a city training-school here; but politics rule, and 'friends' must be served first by having their daughters appointed, regardless of fitness."

Many superintendents may be similarly situated. If so, they must not forget their childhood's adage, "If at first you do n't succeed, try, try again."

One superintendent objects to a training-school for the reason that "We had one for several years, but it was turning out far too many graduates to be employed, and became an inconvenience rather than a benefit." Another objects because it makes too much work for the superintendent. The two objections—too many graduates and too much work for the superintendent—may readily be met by restricting the number allowed

to enter the school, taking those best qualified, and by employing an able critic-teacher.

Two superintendents much prefer normal training, one, "because the theory of teaching is taught by the best instructors, and the practice is learned in the model school connected with the normal school;" and the other in a city where the training-school had been merged in the normal, "because the normal contains all the good features of the training-school, and others besides." It is needless to say that these two statements were made by superintendents of cities near normal schools having an extensive practice department. Coming from leaders in the profession, from men who have had peculiarly good opportunities of studying the strong and weak points of teachers with all kinds of preparation, from men who are especially interested in obtaining the best material for teachers that can be found, these opinions are valuable, and show the trend of public opinion.

One phase of the training problem now deservedly receiving much attention is the establishment of chairs of pedagogy and didactics in colleges and universities. In this line the West is outstripping the East. Such chairs have recently been established in the universities of Michigan, Missouri, Iowa, Wisconsin, North Carolina, and Johns Hopkins.

There is a great call at the present time for first men and women, suitably qualified leaders to direct educational thought and action. The time is coming when persons who aspire to be superintendents, critic-teachers, and principals of high, grammar, or primary schools, will be required to take a course of training for their profession, or pass a thorough technical ex-

amination. From our higher institutions of learning hundreds of young men are sent forth every year to assume the charge of large schools, many of whom have never even graduated from, much less taught in, a public school, who have never studied educational literature, or given a thought to the great work before them, and who confess that their service is temporary,—the school a mere stepping-stone to some other profession.

If unfitness is to be deprecated in any vocation, a thousand times is it in one which involves planning and directing a system of schools, and the training of the teachers therein. This existing evil may be remedied in a measure by the provision of pedagogical instruction in colleges. As much mental discipline may be derived from the careful study of the history and science of education as from any philosophical subject. The study of psychology, with direct reference to mind development as seen in a child, is of far greater value than the definitions and labored essays of great scholars. The question for the student to consider is, "What common traits and tendencies do *you* notice in children?" not "What may be noticed?"

If, in addition to theoretical work, the college student be required to make a personal examination of country and city systems, to study the working machinery of large and small schools, to acquaint himself with the latest and most approved methods of school work in all grades, and report to the professor of pedagogy from time to time the result of his observations and conclusions, empirics will soon be banished from the ranks of professed educational leaders.

In the good time coming we may hope to see a

normal and training university of a high order for those who aspire to take high rank in the profession of pedagogy.

To summarize: Normal schools have passed successfully through the experimental stage, though still susceptible of improvement. The causes that have tended to hinder their progress are both external and internal. The external causes are (1) the jealousy of teachers, supersensitive as to personal reflections; (2) the rivalry of secondary schools, involving personal interests; (3) the opposition or indifference of school boards and legislators, due in a great measure to ignorance.

Some of the criticisms on the schools themselves are,—

1. Entrance examinations for graduates of good secondary schools.
2. Meagre inducements for those who are well prepared in subject-matter.
3. Too much academic work.
4. Too long a course.
5. Too little practice-teaching.

To supplement the normal school, training-schools have been established in many cities. Some of the points in favor of these schools are,—

1. Professional training is assured for every teacher.
2. A high school education is required before training begins.
3. Theory and practice are combined.
4. Students have plenty of actual practice in schools of various grades.
5. Greater permanency is secured in the teaching ranks, by training and employing "home talent."

The weak points to be guarded against are,—

1. Too many in the training-class.
2. Lack of system.
3. Too little competent instruction in theory.

The key to the situation is in the hands of the critic-teacher. The aim of every normal or training-school should be to combine in happy proportions useful theories with real and varied practice.

To meet the demand for competent first men, leaders in educational thought and work, chairs of pedagogy and didactics should be established in all the higher institutions of learning, and as soon as practicable a normal university should crown a completed normal system.

## IV.

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### UNGRADED SCHOOLS.

BY GEORGE I. ALDRICH, SUPERINTENDENT OF PUBLIC  
SCHOOLS, QUINCY, MASS.

In what I shall say of ungraded schools, it is not my purpose to make any attack upon these schools, their teachers, or the school-committees having them in charge. Neither is it my purpose to detract in the least from the noble record made by the New England schools of an earlier day. There are, however, some facts concerning ungraded schools as they now exist, which are too important to be overlooked, and I propose to touch upon some of these facts.

The most pronounced type of ungraded school is located in a sparsely settled territory: its pupils, of all ages and sizes, formerly too many in number, are now as often too few. In the first event, as there is a great amount of work to be done, great efficiency is requisite on the part of the teacher: there is needed the same ability to turn off work rapidly, easily, and well, which is characteristic of the typical New England housewife. Again: Such a school always presents to the teacher a great variety of work. Not only are there many different subjects to be taught, but all grades of work,—primary, intermediate, and advanced,—are of necessity committed to the same individual. It is at once evident that this school

demands teaching ability of the highest order. The successful control and management of an ungraded school are matters of grave difficulty. Not only must the teacher possess the enthusiasm, ingenuity, and power to interest requisite for the management of little children, but also the tact, firmness, and strength of character necessary to secure and retain the regard and respect of the older pupils. If now we inquire upon what the condition of such a school depends, the answer is two-fold. First, as with any school, its condition depends on the ideal existing in the community as to what a school should be, as to the ends for which it exists, and as to the results which it should produce. The last dozen years have witnessed very decided progress in school affairs. My generation knows of the great awakening of Horace Mann's day by records and traditions only. It has been blessed by the results of that awakening, but is too little conscious of its indebtedness to that noble spirit and his coadjutors. Of this later and lesser revival we have been witnesses. While, perchance, we have had some humble share in bringing it about, I trust we are not of those mentioned by the annalist of the American Institute,—“those in later times who seem to have felt that education was born with them.” The progress of the last decade has chiefly consisted in a more general study of the principles of teaching, and, as a result, in the wider employment of right methods. There has been a growing conviction that teaching is an art, and a revolt against many practices that have rested on routine and tradition only. Together with a broadening conception of the proper functions of the teacher, a general spirit of inquiry has been prev-

alent. What? how? wherefore? have been the queries in regard to all departments of school work. In a word, teaching has been coming more and more completely on to a scientific basis.

From its location, the ungraded school feels latest and least this spirit of progress. It exists somewhat outside the current which has given a fresh impulse to the schools of larger communities, and amid a general feeling that the school answers very well as it is. But, again, the condition of any school depends more directly on the ideals existing in the mind of the teacher as to the purpose for which the school is maintained, as to the manner of fruit which it should produce, as to the all-important ends which it should secure. The average teacher of the ungraded school is not associated with progressive teachers, very likely never has seen a model school, and consequently has been influenced to a very slight extent by the progress to which reference has just been made.

The general management of our ungraded schools rests with the school-committees,—a body of individuals devoted to their charge, earnest for the welfare of the schools, and ready to expend time and labor in in their behalf. But these persons have their own affairs to manage: the best of them are, as a rule, most fully occupied, and their oversight of the schools is, of necessity, a secondary consideration. Furthermore, while the men and women who serve upon school-committees are persons of marked *general* intelligence, and therefore in general of good judgment, they usually lack the *special* intelligence necessary for the management of schools: they are not fitted by special training for the duty undertaken. It often



happens, too, that when they should be leaders of public opinion, they are timid, vacillating, disposed to no marked improvement of any kind until popular opinion fairly forces its adoption. So long as their opinions rest on traditions and custom, so long as they are influenced by opinions rather than by convictions, just so long they are not likely to be found either progressive or aggressive. But the school-committees do not themselves have the immediate management of the schools. A teacher is employed (we always speak so), and this brings us at once to the determining factor in the condition of the school. For years we have been saying, "The teacher makes the school: as is the teacher, so is the school;" but in all these years our actions have directly contradicted our fine sentiments. Here is a school-district where the prudential committee has a niece who wants pin-money or employment; in another district is an individual who has been unfortunate, and needs the place and the pay; here a position is granted to oblige a friend, or secured through political, social, or church influence. In all these cases, we fail to live up to the sentiment which we are fond of repeating. But let us further inquire as to the person oftenest selected to teach the ungraded school, steadily keeping in mind the fact that the status of the school depends chiefly on such individual, who will have everything to do, without assistance from any source. In multitudes of instances we shall find selected a person of very limited general education, very likely a graduate only of the school which he or she is to teach. Very commonly choice is made of a person entirely without experience, and lacking that special preparation which

does much to compensate for its absence. Not unfrequently the choice falls upon one having no aptitude for the work ; upon one lacking refinement, or of hasty temper ; upon one who contemplates temporary service only, and has consequently no ambition, no special desire to improve.

In 1836 this Association appointed a committee to memorialize a state legislature for the establishment of a normal school. In that petition the following language was used : “ It is known to your memorialists that a very large number of those of both sexes, who now teach the summer and winter schools, are to a mournful extent wanting in essential qualifications. . . . They know neither what to teach, nor how to teach, nor in what spirit to teach, nor what is the nature of those they would undertake to lead, nor what they are themselves who stand forward to lead them.” A half century has elapsed since these words were written,—fifty years filled up with earnest, devoted work, and richly laden with successful achievement,—and yet they remain in great measure true to-day of those having charge of our ungraded schools. The testimony of our most competent and impartial inspectors demonstrates this fact, which is, indeed, so apparent that only the wilfully blind can ignore it.

If it be true, as before suggested, that the condition of schools largely depends on public opinion regarding them, it becomes of interest and importance to inquire what is the general opinion in regard to the merits of ungraded or mixed schools, and, more particularly, what is the opinion of the communities in which these schools are to be found. What is at once

noticeable in the case of the wide field of opinion is the entire absence of unanimity. We are plunged at once into a conflict of views as to the relative efficiency of mixed and graded schools. For instance, Henry Ward Beecher, in one of the *Star Papers*, wrote,—“It was our misfortune in boyhood to go to a district school. A little square pine building, blazing in the sun, stood upon the highway, without a tree for shade or shadow near it; without bush, yard, fence, or circumstance to take off its bare, cold, hard, hateful look. Before the door in winter was the pile of wood for fuel; and there, in summer, were all the chips of the winter’s wood. In winter, we were squeezed into the recess of the farthest corner, among little boys who seemed to be sent to school merely to fill up the chinks between the bigger boys. Certainly, we were never sent for any such absurd purpose as an education. There were the great scholars: the school in winter was for them, not for us pickaninnies. We were read and spelled twice a day, unless something happened to prevent, which did happen about every other day. For the rest of the time we were busy in keeping still. And a time we always had of it. Our shoes always would be scraping on the floor, or knocking the shins of urchins who were also being ‘educated.’ All of our little legs together (poor, tired, nervous, restless legs, with nothing to do!) would fill up the corner with such a noise that every ten or fifteen minutes the master would bring down his two-foot hickory ferule on the desk with a clap that sent shivers through our hearts to think how that would have felt if it had fallen somewhere else; and then with a look which swept us all into utter ex-

tremity of stillness he would cry, 'Silence in that corner!' Silence would last for a few minutes; but little boys' memories are not capacious. Moreover, some of the boys had great gifts of mischief, and some of mirthfulness, and some had both together. The consequence was, that when we were the most afraid to laugh, we saw the most comical things to laugh at. Temptations which we could have vanquished with a smile out in the free air were irresistible in our little corner, when a laugh and a stinging slap were very apt to woo each other. So we would hold on and fill up; and others would hold on and fill up, too; till, by and by, the weakest would let go a mere whiff of a laugh, and then down went all the precautions, and one went off, and another, and another, touching off the others like a pack of fire-crackers! It was vain to deny it. But as the process of snapping our heads and pulling our ears went on with primitive sobriety, we each in turn, with tearful eyes and blubbing lips, declared we 'did n't mean to,' and that was true; and that we 'would n't do so any more,' and that was a fib, however unintentional; for we never failed to do just so again, and that about once an hour all day long. Besides this, our principal business was to shake and shiver at the beginning of the school for very cold; and to sweat and stew for the rest of the time before the fervid glances of a great box iron-stove, red hot.

"Oh, dear! can there be anything worse for a lively, mercurial, mirthful, active little boy than going to a winter district school? Yes; going to a summer district school. There is no comparison. The last is the Miltonic depth below the deepest depth.

"A woman kept the summer school, sharp, precise, unsympathetic, keen, and untiring. Of all ingenious ways of fretting little boys, doubtless her ways were the most expert. Not a tree was there to shelter the house. The sun beat down on the shingles and clap-boards till the pine-knots shed pitchy tears, and the air was redolent of warm pine-wood smell. The benches were slabs with legs in them. The desks were slabs at an angle, cut, hacked, scratched, each year's edition of jack-knife literature overlaying its predecessor, until, in our day, it already wore cuttings and carvings two or three inches deep. But if *we* cut a morsel, or stuck in pins, or pinched off splinters, the little sharp-eyed mistress was on hand, and one look of her eye was worse than a sliver in our foot; and one nip of her fingers was equal to a jab of a pin,—for we had tried both.

"We envied the flies—merry fellows, bouncing about, tasting that apple-skin, patting away at that crumb of bread; now out at the window, then in again; on your nose, on your neighbor's cheek, off to the very school-ma'am's lips, dodging her slap, and then letting off a real round and round buzz, up, down, this way, that way, and every way. Oh! we envied the flies more than anything, except the birds. The windows were so high that we could not see the grassy meadows; but we could see the tops of the distant trees, and the far, deep, bounteous blue sky. There flew the robins; there went the blue-birds; and there went we. We followed that old polyglot, the skunk black-bird, and heard him describe the way they talked at the winding up of the Tower of Babel. We thanked every meadow-lark that sung on,

rejoicing as it flew. Now and then a 'chipping-bird' would flutter on the very window-sill, turn its little head sidewise, and peer in on the medley of boys and girls. Long before we knew that it was in Scripture, we sighed, O that we had the wings of a bird!—we would fly away and be out of this hateful school. As for learning, the sum of all that we ever got at a district school would scarcely cover the first ten letters of the alphabet. One good, kind, story-telling, Bible-rehearsing aunt at home, with apples and gingerbread premiums, is worth all the school-ma'ams that ever stood by to see poor little fellows roast in those boy-traps called district schools."

It will readily occur to you that these views, so humorously expressed by Mr. Beecher, are quite in opposition to the convictions of very many of his coevals. It seem inevitable that most men should look back into the dim past, and dwell lovingly on the "good old times" so immensely superior to the degenerate days in which we are now living. A cool observer must suspect, however, that "'tis distance lends enchantment to the view," and surmise that if we could be at once set down amid all the conditions of these good old times, they would be found far less satisfactory in actual realization than they appear in the mellow tints of recollection. However this may be, many men can be found,—many able men,—not a few self-made men who worship their creators,—many men, I say, can be found who firmly believe in the superiority of the old-time country schools over the best schools in the graded systems of to-day. While most of these individuals have no present connection with school-work, we occasionally meet a

person actively engaged in educational pursuits who *seems* to hold the same opinions to a greater or less extent. For instance, there dwells at present near the heart of the good old commonwealth of Massachusetts a certain doctor of philosophy, distinguished no less by modesty than by other graces, who appears to hold opinions greatly at variance with those of the great Brooklyn divine, already cited. This philosopher takes us near the beginning of the nineteenth century to a school located amid the hills of Hampshire county, and shows us there a boy, who afterward, at the early age of nineteen, wrote *Thanatopsis*. While our philosopher does not precisely state the inference to be drawn, I suppose he means us to regard the little school at Cummington as cause, and William Cullen Bryant and *Thanatopsis* as resulting effects. So I might ask you to visit with me a little red school-house amid the rugged scenery of New Hampshire. There, late in the last century, I would show you a shy, swarthy little urchin, known to some as "Black Dan." Some thirty five years later I should ask you to stand with me in the senate chamber at Washington, and hear that wonderful speech known ever since as "The Reply to Hayne." Together we hear the final words of that magnificent closing paragraph which begins, "When my eyes shall be turned to behold, for the last time, the sun in heaven—;" then, when the spell which has bound the assembly begins to yield, as we begin again to breathe naturally, as emotion grows less absorbing, and the mental powers resume their activity, I recall to your mind the little school-house in New Hampshire, and bidding you look first on that picture, then

on this, I have the presumption to expect you to view them respectively as cause and effect. Wendell Phillips used to say of a certain individual, that if his premises had the scarlet fever or small-pox, his conclusions would be in no possible danger of contagion. The present application of Mr. Phillips's remark seems too obvious to require statement.

If we turn now to the narrow field of opinion, that prevailing in the communities where the ungraded schools are located, we find it to be generally to this effect: "The schools are doing well enough: they are as good (or better) than those which *we* attended in boyhood. In us you see the product of the old-time schools: can anything better be desired?" But putting aside the opinions of those who look back to a golden age, and point us there to the schools on whose merits they love fondly to dwell, let us approach the question in a different way. To-day, scattered all over New England, these ungraded schools are in operation. We need not go back fifty years for facts, and depend for our knowledge of them on the older generation of to-day,—the girls and boys of that period. We have these schools in our midst at present. They are much alike;—their faults, if they have them,—their excellences, if they exist,—will be much alike, differing in degree rather than in kind. We need reliable testimony in regard to the condition of these schools. But what constitutes reliable testimony? Who is competent to speak in terms that must be respected? To furnish such testimony there must be persons of wide acquaintance with schools of both types—the graded and the ungraded; persons whose special training enables them to interpret



correctly what they see, and who are free from prejudice.

Now, there is existing a goodly volume of testimony of the above description: it comes from a considerable number of competent observers, among whom the state agents of the Massachusetts board of education may be cited. Here we find no disagreement. So far as I know, all testify to substantially the same thing, viz., the wretched character of these ungraded schools, when compared with what they might and should be. They report teachers illy prepared for their work, and constantly changing; often hampered by the prejudices and narrowness of the community. They tell us of schools maintained year after year for three, four, or six pupils. And why? Because there is not independence and strength enough in the school officials to enable them to organize their schools in a wise manner. These witnesses assure us that the ungraded schools are extremely poor at present, and that the outlook for them seems far from hopeful. Assuming, then—as I am confident we are justified in doing—the conclusiveness of this testimony, the practical question of importance is, What can be done for these schools? Shall they be allowed to remain as poor as at present?

In the original constitution of this organization I find its object to be “the diffusion of useful knowledge in regard to education.” It is in this direction we must move. We need to secure as soon as possible a *consensus of popular opinion* in regard to the present condition and needs of our ungraded schools, in place of the disagreement and contradiction which at present exist. That popular opinion should be based on the

ungraded schools of *to-day*, it should be molded chiefly by the competent inspectors now on the stage of active life, and not based on the excellences, real or imaginary, of the schools of a former day, as seen through the mellowing influences of a half century.

If this *consensus* of opinion be brought about, if the conviction becomes general that the ungraded schools are not doing the work which they should do, are not meeting the demands of the age, are not coming up to the responsibilities which the civilization of this last quarter of the nineteenth century forces upon them,—if such conviction becomes general, there is no fear that an Anglo-Saxon community, a New England community of Yankees, will prove unequal to the need of which it has become conscious. Such a community will act as it always has acted, in the spirit of that old Latin motto, *Viam inveniam, aut faciam*.

I shall venture, in conclusion, to suggest very briefly the direction in which, as it seems very plain to me, the hope of improving these schools lies.

“As is the teacher, so the school.” These schools must always be just what their teachers make of them, and we have already seen something of the unfitness of many of the teachers employed. The only chance of improving the ungraded schools lies in the improvement of the teaching force. But how shall this be effected? “Pay higher salaries,” respond some. To this suggestion, it must be replied, that the supply of skilled teachers is always less than the demand for their services. This limited supply is certain to find its way to the cities and larger towns, where the rates of compensation must always be highest. But an

increase of pay will more adequately compensate the teachers of the ungraded schools, and poor as is the quality of much of their work, they fully deserve such increase of compensation. But this increase will do nothing to change the character of their teaching, which will be as poor as before. These teachers need help from some source outside themselves: from whence shall it come? As we have already seen, the school-committees are unable to render the kind of assistance needed. The most intelligent of their number recognize and acknowledge this fact. We must, as I believe, give to the ungraded schools the advantages of skilled supervision. Time forbids, and, indeed, in this assembly it is unnecessary, to adduce any arguments in support of the principle of supervision. In a multitude of departments of human activity we see its application. Educational history demonstrates not alone its great usefulness, but also its absolute necessity. I may seem open to the charge of a personal bias in favor of supervision, since I am myself employed as a superintendent of schools. But if I am not well assured of the value of supervision, when applied to educational as well as to other great interests, then, as a true man, I ought not to retain my present position for a day. Being convinced of the wisdom of such action, I have no hesitation in urging that the oversight of the ungraded schools be intrusted to a body of skilled supervisors.

To the very pertinent inquiry, What is a skilled supervisor? I reply, A man, or woman, who is himself a successful teacher; who is fitted by his experience, special study, and observation to undertake the management of schools, and who has entered upon

such occupation as a permanent pursuit, just as the attorney embraces the profession of law, the doctor the practice of medicine, or the clergyman the duties and responsibilities of his sacred office. What may be expected from a body of such workers? They will be closely related to the school-committees, to the teachers, and to the public. At all times under the control of the committee, they will yet exert all the influence to which their skill and character entitle them. They will stand somewhat in the position of professional advisers to the school-committees, having time and fitness for performing all the duties which are of a professional nature. To the teachers, they will be able to render the assistance which all need, and which many crave. They will be active in opening the eyes of the public to the real condition and needs of the schools, and powerful in forming that wise public opinion on which the present welfare and future progress of the schools depend.

It is surprising that the ungraded school should not in the past have occupied a more prominent place in the deliberations of this organization. I believe that none other of our schools is so much in need of assistance, and sincerely hope that such influence as the American Institute of Instruction is capable of wielding will be heartily exerted in its behalf.

## V.

### THE FEELINGS AND THEIR CULTURE.

BY THOMAS M. BALLIET, SUPERINTENDENT OF PUBLIC  
SCHOOLS, READING, PA.

#### [ABSTRACT.]

In dealing with the child's emotional nature, we are apt to make two serious mistakes.

1. In the first place, we are disposed to assume that the little child has all the feelings, emotions, affections, and desires which the adult has. In his intellectual training we make allowance for a gradual growth and development of the different powers in a certain order, and adapt not only our methods of teaching, but also the order of subjects of instruction, to this natural order of development. But when we come to deal with his emotional nature, we overlook the fact that the different feelings also develop gradually, and in a natural order which must be respected by the teacher, if her work is to be effective.

The emotional nature is dependent upon the intellectual; and just as the senses are predominantly active in the little child, and the powers of comparison and discursive thought develop later, so the feelings which are conditioned by sense products develop

before those conditioned by the products of the higher thought processes. This is a broad general distinction ;—more particularly, it may be said that the feelings which grow directly out of the instinct of self-preservation develop first, such as the feelings of anger, fear, jealousy, envy, desire to possess what is within reach regardless of the rights of others. On the other hand, the unselfish feelings, such as generosity, love, charity, self-sacrifice, etc., develop late. These “fruits of the spirit” require years for their development and growth. Indeed, the problem of life, in a broad sense of the term, is the problem of *unselfing ourselves*, the problem of training ourselves into absolute self-devotion to the good of others,—a virtue which, in its highest form, will finally merge the sense of duty into the sense of pleasure, and thus make wrong-doing a moral impossibility by removing the motive which prompts it. To assume that these unselfish emotions are strong enough in the child to control his conduct, and to rest our discipline of him on this assumption, is a serious, dangerous error. Even so *natural* a feeling as love for father and mother develops very slowly in the child, and constantly changes its character even in the adult. That sense of dependence and mere feeling of fondness that are the main elements of childish love for mother, change in the man of fifty into a feeling of tender, fostering care, and deep affection and reverence. The fact that a child’s love for his parents is not as strong and intense as their love for him is not unfrequently a matter of great solicitude to earnest fathers and mothers, who are forgetful of the fact that it would be psychologically impossible to be otherwise.

Again: Some feelings are altogether foreign to a little child's simple emotional life, depending on experiences which he cannot have. Ignorance of this fact leads to many serious errors in our dealings with children educationally. When we ask a little boy of ten to read "with expression" a lesson in a third reader describing a mother's grief at the death of her child, we ask of him what is psychologically impossible for him. Such sins against psychological laws are not uncommon in our school-readers. A good part of the literature of nearly all fourth and fifth readers is above the plane of the simple emotional life of the children who are supposed to read them.

2. In the second place, we often make the mistake of assuming that we cultivate a feeling by talking to the child about it. We endeavor to prove to the child that he ought to be grateful, that he ought to love his father and mother, and assume that we can develop gratitude and love by means of argument. Such teaching will develop the child's reasoning powers, but not his emotions.

3. The great law that governs the development of emotional nature is the law of exercise. As the senses develop by exercise in observing,—as the memory, the imagination, the reasoning faculty, develop by exercise,—so the emotions, the affections, and the desires can be developed only by calling them into exercise. The more frequently we think a thought, the more readily and vividly we can think it again; so the more frequently we entertain a feeling, the stronger it grows and the more readily it recurs. There is, in a certain sense, a memory of the feelings, as there is a memory of the intellect.

4. If the feelings develop by exercise, it is a question of much practical importance to know how and by what means they must be called into activity.

(1) Every feeling, emotion, affection, or desire is conditioned by a thought (using the term "thought" in its widest popular sense). The feeling of fear is conditioned by the thought of danger, the feeling of sympathy by the thought of suffering, the feeling of indignation by the thought of meanness.

(2) The thought which conditions a feeling must, however, not be an abstract thought. It is not by thinking of suffering in the abstract, but by thinking of a particular case of suffering, that our sympathy is touched; it is not the abstract thought of meanness, but the thought of a particular mean act, that arouses our indignation.

This principle explains the influence which Art has had in all ages on the lives and characters of men. It is a revelation of the universal truth and meaning of things in concrete form that addresses the senses and the imagination, and thus reaches the feelings and the will. The same principle also explains the influence of Homer on the character of the boys of ancient Greece. In the *Iliad* they did not read abstract discussions on bravery, courage, and heroism, but they met face to face the hero engaged in deeds of bravery and valor. In like manner the power of the "Pilgrim's Progress" is due to the fact that it presents not abstract sermons on virtue, but presents virtue in living flesh and blood.

(3) Thought must reach the will through the emotional nature. Aristotle long ago remarked that "mere thought moves nothing." Truth, like the blood,



must pass through the heart before it can give nourishment and strength.

Abstract thought must first be clothed in concrete form before it can reach the emotions, except in so far as it can reach them through the conscience. Abstract thought, as such, has little influence on the will and character. The imagination is, therefore, a sort of medium through which abstract thought reaches the emotions and the will, and fashions character. By not developing the imagination, or by crushing it by injudicious teaching, we weaken the faculty that mediates between abstract thought and character, and thus create that gulf between intellectual training and moral development which we so often have occasion to deplore in our educational work.

5. If the feelings develop by exercise, it may be remarked that the converse of this is also true, that feelings can be weakened by not calling them into exercise. Just as the horse has lost four of his toes by disuse, just as certain species of fish in dark caves have only rudimentary eyes because they have not had occasion to use them for many generations, so any power of the human soul can be weakened and seriously injured by not calling it into exercise. This is a principle directly applicable to the treatment of such feelings in the child as are wrong. The very first thing to do is to avoid all occasions that would call them into exercise, until they have been sufficiently weakened to enable the child to control them by means of an effort of the will.

A feeling can also be weakened by directing the attention to it, by reflecting upon it. The feeling of

physical pain is a real, and the feeling of anger an apparent, exception to this principle. When a man says "I am angry," he is too conscious of his feeling to be dangerous. If a man boasts of his generosity, his generosity will never make him poor. He is too conscious of his virtue to have it in large measure. Continued reflection on a feeling weakens it, and may well-nigh destroy it, so that nothing is left but the memory of it, which is then often mistaken for the feeling itself, and the person may become a hypocrite without being himself aware of it.

From this point of view it is easy to see what effect continued moralizing has on the moral character of the child. Talking to him about a feeling makes him keenly conscious of it, leads him to reflect on it; and this reflection on it on his part is one of the most effective means of weakening and finally destroying it.

A feeling is called into activity not by talking about it to the child, but by holding up before the mind the thought which conditions it. Teachers of elocution frequently violate this principle. When they wish to prepare a pupil to read a selection expressing grief or vengeance, they discuss with the pupil the emotion of grief or vengeance, instead of holding up before the mind the thought which causes these feelings in the particular instance of which he is to read.

6. Certain feelings cannot coexist in the mind, but are mutually expulsive of one another. In this way, the feeling of anger is displaced by the feeling of the ludicrous, the feeling of selfishness by the feeling of generosity, etc. This law of our feelings enables us to control them indirectly, and to rid ourselves of a wrong or painful feeling by calling up its opposite.

"Nature abhors a vacuum" even in the human heart, and the most effective way to root out a vice is to cultivate the corresponding virtue. "Go and sell all that thou hast, and give it to the poor," is the best prescription that has ever been written for the cure of avarice and greed. Evil must be overcome with good.

This law of our feelings explains why death reconciles us to our enemies. The feeling of sympathy and of awe in the presence of death displaces every feeling of bitterness. In this way a whole nation may be reconciled over the grave of a great hero. A national grief displaces a sectional feeling. In like manner a great drama, written soon after the civil war, that would have powerfully appealed to our love of a common country, would have hastened the day when all feeling of bitterness shall have died out.

This same law requires that moral reforms, if they are to succeed, must not be merely negative, expending their energies in endeavoring to root out an evil, but must be positive, and aim at developing the corresponding good.

7. The emotional element in conscience, like all other feelings, develops gradually. It is, therefore, a great mistake to assume, in the moral training of children, that because they are innocent, and free from all conscious commission of sin, they are for this reason endowed with a moral sense that will protect them against wrong-doing. A child's undeveloped conscience will no more protect him against moral harm if exposed to strong temptations, than his undeveloped judgment will protect him against physical injury when exposed to physical danger. In education we must constantly appeal to the child's conscience

for the purpose of developing it, but it is a fundamental mistake to rest our discipline upon it alone.

If this is true, the immediate inference must be that children should never be exposed to temptations which their immature moral nature is not strong enough to resist. The self-reporting system in our schools violates this principle. It assumes that if a child has had the weakness to commit a serious wrong (and no others need be reported), it still possesses the moral strength to resist the temptation to tell a falsehood in order to escape the punishment. Our courts of justice do not assume this, even in the case of adults. They never compel a man charged with a crime to testify in his own case.

When we ask a pupil directly as to his guilt or innocence in case of an offence, we violate this principle. Such treatment of children, although very common, is one of the best means of training them into dishonesty and untruthfulness.

When a man places his boy of twelve or fourteen behind the counter to sell goods, and allows him to handle hundreds of dollars a day under circumstances in which he can appropriate small amounts without any probability of detection, he exposes his boy to a temptation to which no man has a right to expose a child at that morally tender age. It is in "schools" of this sort that many defaulting bank cashiers, who rob banks and superintend Sabbath-schools at the same time, were educated in their early youth by their own fathers. Vice, like virtue, is not developed in a day, and it requires often years of training to bring a man up to the point of stealing thousands.

## VI.

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### HOW POMPEII WAS DESTROYED.

AN ILLUSTRATED LECTURE BY REV. HENRY G. SPAULDING,  
BOSTON, MASS.

[ABSTRACT.]

The lecturer began by giving a brief summary of the letters written by the younger Pliny on the eruption of Vesuvius, A. D. 79. These letters are valuable for the incidental descriptions which Pliny gives of certain volcanic phenomena attending the destruction of the Campanian cities. But fully to understand the events of that great catastrophe, it is necessary to question the principal actors in the Vesuvian drama, the volcanic mountain, and the buried towns. Mr. Spaulding then gave a graphic history of Mount Vesuvius from prehistoric times to the present day, and described in detail various interesting phenomena of volcanic action.

The causes of volcanic action were then discussed, the lecturer inclining strongly to the views held by most modern scientists, to the effect that the molten matter does not proceed from any internal lake of fire, but from the heat engendered in the grinding and crushing incident to the contraction of the earth's crust in the gradually cooling process. This same contraction which has fused the rocks causes the

upheaval of the molten mass to the surface. If there is any great degree of moisture present, an explosive force is created. This is manifested in volcanic explosions, and in its absence there is simply an overflow, or quiet eruption.

A series of carefully prepared stereopticon views made every point in the description forcibly real. The illustrations of the eruptions of 1872 were especially good, being actual photographs of the volcano, which were taken in the very midst of its outbreak. This eruption, the lecturer remarked, throws a flood of light backward upon the events that occurred eighteen centuries ago, when Pompeii was destroyed. Supplemented by a thorough examination of the buried city itself (now half revealed by the excavations), this new knowledge of volcanic phenomena enables us to read the story of Pompeii's destruction almost as clearly as if a complete contemporaneous account of it had come down to us.

Having thus described and illustrated the many changes which have taken place in the appearance of the volcano and the country surrounding since the time when the city was entombed in ashes, the lecturer took his hearers with him into Pompeii. They walked its streets, visited its Forum and public buildings, joined a throng of worshippers at a sacrifice in the Temple of Fortune, and, having called up as much of Pompeii's vanished past as would enable them to realize its rise and progress, they entered the Pompeian home. Giving an historic framework to the scene, the lecturer briefly narrated the awful events of the afternoon of August 24, A. D. 79, and in imagination followed the terrified inmates of the

Pompeian houses as they fled from the sudden storm of cinders and ashes.

A view was shown of an eruption of Vesuvius such as that must have been by which Pompeii was overwhelmed, while another view represented the fleeing inhabitants. Pompeii, he said, was buried under two principal strata of ashes and volcanic mud to an average depth of twenty-four feet. The lower stratum was made up of dry scorix, the pumice-like stones, the cinders and ashes. Over this is a second layer of mud, which was formed in the air when the moist atmosphere, already laden with the fine ashes and dust from the explosion, received the torrents of rain that fell after the showers of lapilli had ceased.

Very little was burned in Pompeii. Only in the rarest instances were the yellow ochres of the wall frescoes reddened by heat. The apparently charred pieces of wood, the loaves of bread found in the ovens, and the other things that seem to have been burned, have been simply carbonized by weathering. Most of the inhabitants probably made their escape. The largest number of victims seem to have died of asphyxiation, from the same mephitic vapors which caused the death of the elder Pliny. The evidence of the manner of their death is abundant, and discloses the pathetic story of the doom of these Pompeians with an eloquence stronger than words. The lecturer showed a number of pictures of casts taken from hollow molds, in which human remains were found. Some of these casts show the outline of the well developed Roman form to perfection, and even the fineness or coarseness of the clothing is told, thereby affording a means of judging whether the victim was noble, or plebeian.

After speaking of the valuable results which archæological science is now bringing to light with respect to the unwritten history of Pompeii, the lecturer exhibited representations of a few of the gems of art found in the buried city. The choicest of these, he said, was unquestionably the famous Naples vase, which was shown in its original brilliant colors. The vine represented in relief on this exquisite vase grows in the volcanic soil around Pompeii.

“Let us,” said the lecturer, “fill the glass with its wine, and across the abyss of the ages, salute the men of that old Roman world,—men whose deeds are imaged on Pompeii’s risen walls, and whose voices seem to be still speaking in her silent courts and empty streets, saying, as the burden of their speech, ‘Even thus all worldly glories pass away.’”



## VII.

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### **EXTRA-PROFESSIONAL DUTIES AND PRIVILEGES OF THE TEACHER.**

BY JOHN O. NORRIS, HEAD MASTER OF THE CHARLESTOWN  
(MASS.) HIGH SCHOOL.

For the last two or three years many a sermon for teachers has been drawn from the text, "You must put the whole boy to school." By some process of association of ideas, that text calls up in my thought a remark once made by the lamented Garfield. "Give me," said he, "a pine bench, with a boy on one side of it and Mark Hopkins on the other, and I call that a university."

I would combine, in some degree, the two statements, and say, The best way to put the whole boy to school is to give him a whole man or woman for a teacher.

This means more than training the hand, the eye, the feet, or any other members of the physical frame; it means training the intellect, the will, the moral nature, those mainsprings of thought and action that make a complete and perfect manhood.

It is the privilege and duty of every man to be a whole man, symmetrically and broadly developed. Is it too much to say that no single line of work, of thought, of experience, or of development can produce

this result? Do not the experiences of every day announce this truth to us in language not to be misunderstood or contradicted?

Who is not familiar with men so devoted to one line of work, thought, and life as to have no taste for anything else, and no inclination to attempt anything else? They devote themselves to their single line of business early and late; they discuss it at meals, at social gatherings, at church meetings even, if they can spare time to attend them. On Sundays they read the stock quotations, the state of the market, Bradstreet's reports, the debates on the tariff, interstate commerce, or employers' liabilities, accounts of strikes and fires, and consider the probable effect of all these on business.

Professional men vary the programme by reading the special journal devoted to their line of work, and perhaps add a few pages of some book on theory, practice, or methods.

At night they retire

"To sleep! perchance to dream:—ay, there's the rub;  
For in that "troubled sleep "what dreams may come  
When "they "have shuffled off "day's business.  
. . . . "There's the respect  
That makes calamity of so long "a night.

It is to be my contention that this is all wrong. I believe that a life more varied in purpose, broader in scope, wider in its field of activity, will be more uplifting to the individual, and give him an advantage in the calling by which he lives; and I believe this to be especially true with respect to teachers.

At the outset, I am aware that I may be met by the old proverb, "Shoemaker, stick to thy last," but I do not interpret that to mean, Stick thy last to thee. It

is not necessary that the shoemaker bear his last constantly before him. Let him beware lest the last become his only mark of distinction, and, in gazing on that, the multitude forget the man.

The author of that pithy saying was none the less a good printer because he had time also to found libraries, hospitals, insurance companies, a fire department, the American Philosophical Society, for a pastime to tame the lightning, and to become the wisest statesman and diplomatist of his country.

Henry Wilson stuck to his last, but at the same time managed to acquire a grasp of facts, a knowledge of history, ideas of government, that made him the peer of those who had devoted their lives to such studies; and at the call of the people, he entered the arena of national politics armed for a contest with the best equipped opponents, and giving blows for freedom, justice, and humanity that made him the champion of a great section of his country.

The whole matter resolves itself into this: What answer shall be given to this question,—

What is the highest and truest end of life, and how shall that end be reached?

Science says,—“That man, I think, has a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that as a mechanism it is capable of; whose intellect is a clear, cold logic engine, with all its parts of equal strength and in smooth working order; . . . whose mind is stored with a knowledge of the great fundamental truths of nature, and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but

whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience ; who has learned to love all beauty, whether of nature or art, to hate all vileness, and to respect others as himself."

What does culture answer to our inquiry? According to Mr. Matthew Arnold, the aim of culture is the perfection of our human nature on all its sides and in all its capacities. It places this perfection in an internal condition of soul, in the growth and predominance of our humanity proper, as distinguished from our animality. It does not rest content with any condition of soul, but presses ever onwards to an ampler growth, to a gradual harmonious expansion of those gifts of thought and feeling which make the peculiar dignity, wealth, and happiness of human nature. It is not having and resting, but a growing and becoming.

In virtue of that bond of brotherhood which binds all men to each other, this perfection cannot be an isolated individual perfection. Unless the obligation it lays on each man to consider others as well as himself is recognized, the perfection attained must be a stunted, ignoble one, far short of true perfection.

Another answer is given by the greatest of poets, in the words of his great cardinal, who " had touched all the depths and shoals of human greatness," in these words,—

" Let all the ends thou aim'st at be thy country's,  
Thy God's, and truth's."

And " He who spake as never man spake " sums it all up in,—

" Thou shalt love the Lord thy God with all thy mind, and all thy soul, and all thy strength, and thy neighbor as thyself."

These are the answers of the prophets and seers of humanity, whose insight is deepest. They are the result of widely different experience and training, of different ages of thought, but the family likeness running through them all testifies in the strongest way to a kinship that unites all noble thinking and living, and joins them all in one common line of ancestry to the Great Source of life and thought. Is it not, fellow-teachers, our highest privilege and duty to accept this view of life as a chart that may be used with supremest confidence?

Another question now arises: How shall the individual be brought into harmony with this idea of his capabilities and responsibilities?

The first and great necessity laid upon him is to have an unswerving faith that this is the true philosophy of life,—the faith described by the apostle James, which without works is dead,—a living faith, that sets up an ideal and develops a purpose to advance toward that ideal; for, like every noble thing, a noble life must be born of thought wedded to purpose. In the mind the great architect first builds his temple. There it lies, in all its fair proportion, its wonderful symmetry, its towering grandeur, its

“Doric pillars overlaid with golden architrave,  
Cornice and frieze with bossy sculpture graven.”

In the realm of ideas the great engineer first stretched from shore to shore his mighty bridge. There it grew in all its perfection of strength, its adaptation of parts, its utility to man. There was fashioned the form, there was estimated the strength, there was planned the service of each timber, each metallic rod, each bolt and rivet.

Marvellous is the creative genius of man, but its unsubstantial visions must be materialized in stone, iron, and timber, bricks and mortar, before they become works for the use of man, or temples for the worship of God.

So in the conduct of life, faith alone is not enough. "It is not enough to feel right, to desire right ends: one must think right, devise ideas which are the right means to right ends. A fig-tree looking on a fig-tree becometh fruitful, it is true; but a naked savage looking on a sheep does not become clad in broadcloth. Men merely desiring an excellence of manhood do not attain to it. We must form an idea thereof, devise means thereto, and copy it into life."

The idea must blossom into activity, and bear a fruitage of good deeds. It is of minor importance how this takes place, and in what lines of action it proceeds. The flowers of the field are of many hues and shapes, but each answers some good purpose in the economy of nature.

But while the direction toward which activities turn is of no great importance, and may be governed by the tastes and circumstances of individuals, it does seem to me that one principle should underlie them all.

The test question should be, Is the work improving to the individual, and of some service to others? It should be in the line of self-culture, but not of selfish culture. It is true that man cannot live to himself alone if he would, and consequently every effort toward self-improvement brings itself sooner or later into contact with the improvement of others; but this is not enough. The principle laid down should

be consciously exercised, as a moving and discriminating power, which enables one to choose his fields of effort wisely, and to prosecute his work earnestly.

Let us now consider some of the lines of thought and action, outside of the daily routine of life, that may well interest us.

First, let us know ourselves, our bodies, our minds, our higher natures that create our ideas of duty and obligation to God and man, our wills the engines that set all in motion, and on which all activity depends. I sometimes doubt if there is much real study of this kind. We learn by experience, our own and that of others, and adopt methods of living and acting as a result; but do we really sit down and carefully study ourselves with a view to fully knowing our weaknesses, our errors, our excesses? The poet asks for power "to see ourselves as others see us," but it would be a vastly better thing to see ourselves as we really are, and that is only possible to ourselves and to the All-seeing. Perfect clearness of vision is not possible, but, knowing our own motives and purposes, we can judge of the *absolute* rectitude and propriety of our lives, and ought often deliberately to try our ways and know our paths. Self-study, with the purpose of self-correction and self-improvement, is the noblest study. This and this alone will enable one to strengthen his weak places, make firm his infirm purposes, and check the manifestation of excessive energy. This makes a man truly an individual, and at the same time tends to put him in harmony with all nature, all intelligence, and all righteousness. He is a unit, and yet an integral part of God's universe of mind and matter, and thus

is he brought into relations with realities outside himself that claim study and service.

Secondly, then, let us consider our privileges and duties as they exist in connection with religious life and work in church and Sunday-school. I know there are many severe things said in these days about the church, some of them too true. There are many features connected with the doctrines and practices of some churches that I do not believe in and would be glad to have given up; but on the whole, in its spirit, the church stands for what is highest and best in civilization, and should have our sympathy and support. If it appeals to others as to me, it claims service because it has a helpful, strengthening power; it brings sweetness and consolation; it gives me new courage and new zeal in the struggle of life from week to week; it confirms all my desires for a nobler, manlier life; and it brings me into communion with some of the truest and purest of souls. It is a satisfaction to render what service I can to an institution that means so much to me, and in all probability means far more to others.

Akin to work for the church is that in the Sunday-school. I have frequently heard it said that school teachers should have nothing to do with Sunday-schools. For more than twenty years I have been at work in Sunday-schools, trying to find out why. I have not succeeded, but I have learned that they do make the best Sunday-school teachers, and, as a rule, seldom wish to give up the work after having once engaged in it. For my own part I find quite as much rest and pleasure in preparing my Sunday-school lesson on Sunday morning, as in reading the Sunday *Herald*.



I understand perfectly well that some teachers have only physical energy enough to do their daily routine of work. They should try to do no more. What I say applies to others, and I venture to urge upon them the privilege and duty of taking the first position as a Sunday-school teacher that they can obtain.

Thirdly, I desire to call attention to our privileges and duties as citizens. I do not propose to discuss the privileges and duties of voting and of attending the primary meetings of political parties. The practical politicians have discussed them already, with no very satisfactory results so far as I have been able to judge. Elections and caucus action are but the results of opinions and convictions, and whenever the convictions are strong and opinions are decided, there will be no doubt about the size of the vote or of the primary meeting. Opinion and conviction when fully aroused are greater than paper laws, paper constitutions, or paper decisions of the supreme court. In 1860 the slave hunter tracked his prey through many a northern town and city. Laws, decisions of the court, the constitution itself, permitted the infamous deeds of these ruffians. Three years later one stroke of Lincoln's pen, moved by the nation's opinion, shattered at the same time the Constitution as thus interpreted and the fetters of every slave. So, though politicians may legislate one day to please the mob, and the next sell a law to some rich corporation, yet in time the intelligent voice of the people will be heard, and truth and right will prevail. In bringing this to pass, one right opinion and deep conviction may do more than a thousand votes. I have heard that for years Phillips refused to cast a ballot, but his opinions

were the fruitful seed that did more to bring freedom to the slave than thousands of ballots for Free Soil candidates. How many votes would it take to balance the influence of Uncle Tom's Cabin, written with a pen dipped in conviction?

The rights of man will continue to be a subject for legislation, as they have been in the past, until all distinctions of class, condition, and sex shall have been removed. What, as citizens, we most need, then, is an intelligent comprehension of our conditions as a people, decided opinions as to the needs of the nation, and strong convictions as to our duty and responsibility. Let us thank God that in regard to the performance of these broad, fundamental duties of citizenship there are no restrictions, and that woman's influence is limited only by such bounds as she sets for herself.

Ignorance on subjects of importance in state and national legislation is sometimes given as an excuse for having no opinions.

We say the subject is too wide for that careful and intelligent consideration necessary, and this may be true; but in municipal matters we ought never to make that excuse. It is perfectly easy to find out all the facts, and to decide what should be done in any given case. What a field such matters offer for wise and useful influence and suggestion. I will not attempt to enumerate the opportunities: all that is needed is the disposition to render service, and the opportunity will be found at one's side.

I might speak to you, gentlemen, of the citizen's privilege of being nominated for office, and of the duty of accepting, did the regular duties of your calling give much opportunity; as it is, I will only

hope that you may get all the offices that you can find time to fill.

Our privileges and duties to society is the last topic that I wish to present. We are social by nature, or ought to be, and the demand of nature must be satisfied. Too many of us, I imagine, find in society a tendency to more than satisfy,—to satiate, perhaps, our demand for amusements.

“Give us something to make us laugh,” is the cry of the weary man and woman, and to make us forget “the cares that infest the day.” I sympathize with the man or woman who likes a good laugh: it is a relief—one of nature’s medicines—and I enjoy it. I believe also in amusement merely as such, and I think teachers do not have half enough; but it is a sad commentary on the pressure of one’s daily occupation that it leaves him in such a condition that pure amusement is his only relief. It seems to me that entertainment is generally better than amusement, and that the idea of improvement, combined with recreation, should pervade our social life. For this reason I welcome the great Chautauqua movement, and the various clubs and reading-circles that are springing up everywhere. The only danger I fear is, that we may make their work too professional, too much like our regular line of thought and study.

I belong to a club made up of some twenty-five or thirty school-masters, and it is for social and general improvement; but it is not considered quite the proper thing to read any professional wisdom in the paper that comes after the supper at each meeting.

I think every teacher ought to try to do some literary, scientific, or artistic work outside the daily work re-

quired for his school. Membership in a good club often gives an opportunity to do this, in company with others, or for the benefit of others; and this provides the spur necessary to overcome a natural indolence or indifference. I should advise every young teacher to join some such club or circle, and for the express purpose of getting an opportunity to do something when called upon. Because it must be remembered that we can get only by giving, and the more we give the more we have.

We must be living members of social organizations, contributing our share to their work, and losing ourselves in that unity of purpose and of energy that belongs to successful organization, in order to reach what is highest and best in them for each individual. We must overcome that selfish inertia that waits to be ministered unto, and in its own gratification sits at its ease, a satisfied spectator, growing more and more indolent with each refusal to lend a hand, and less and less capable of rendering service as the multiplying opportunities are neglected. Are we not too much in the habit of thinking that we need rest, and of excusing ourselves from any extra effort on this account? If we ourselves do not make this excuse, our friends stand ready to make it for us. Does the idea of rest in the best sense imply cessation from activity? Does it mean stagnation? On the other hand, is it not well established that a change of activity is the best sort of rest? The busiest men, who behave themselves, as a rule live longest. Call the roll of such men, who have done the most in a variety of directions, who, for instance, combine the callings of minister of the gospel, writer of books, and public

lecturer, leader in works of philanthropy and mercy, and you will be astonished at the number that reach a green and hearty old age. No; good, earnest work, that has heart and enthusiasm in it, does not injure many people; but the unvaried plodding of the mere routinist is a sort of dry-rot that seems to destroy all the flavor and satisfying quality of life,—a sort of dead-and-alive condition, that reminds one sometimes of an automaton, and sometimes of a wax figure.

Briefly and imperfectly have I presented this subject. I have not made so clear and strong as I could wish my conviction that our highest success depends, to a great degree, on our extra-professional life and work. Is it not true that such a life as I have attempted to outline will bring to its own field of work a breadth of knowledge and of view that will strengthen the judgment, and give a balance of mind? Will it not see its own work in the proper relation to other callings and to the world around? Will it not possess a knowledge of men that will be found useful in its daily relations with them? Will it not bring to its work a fresher and heartier relish, a renewed energy from day to day, born of a recreation that strengthens and ennobles? Does not growth in one direction usually mean strength and power in other directions? The more one accomplishes, the more he seems able to accomplish. If this be true, a broadly developed life means more power in every way; and this, of course, must show in its professional work.

Am I not correct, then, in claiming that the nearer we approach to the stature of true manhood, the more effective will our lives become in our vocation? At any rate, our pupils will be less likely to bow down

and worship the idols that are set up by so many at the present day. They will not chase "the means of living with unparalleled energy, and forget the inward things of our being, which alone give these means their value." They will not worship coal, steam, railroads, the outward, visible signs of success, as if these made a nation's greatness, forgetting that

"By the soul only the nations shall be great and free."

They will not believe that the millionaire is the highest type of civilization, that "money answereth to all things,—for it cannot answer for honesty; it will not do for virtue; it cannot take the place of that higher law that cometh from above." We may not teach them how to heap up riches, not knowing who shall gather them; but we shall show them that "great virtues,—prudence, wisdom, justice, benevolence, piety,"—these may be gathered all along life's pathway. "They are not uncertain riches, but imperishable, undefiled, and they fade not away."

## VIII.

### INDIVIDUALISM IN TEACHING.

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Individualism is the result of the qualities and conditions by which one is distinguished from others. Unity by common qualities and conditions, and variety by individual qualities and conditions, prevail throughout the universe.

The numberless objects upon the face of the earth are distinguished by individual qualities. No two pebbles on the shelving shore are the same in form and color. Each mineral crystallizes in its own peculiar form. Every animal has its own peculiarities of structure. Though trees of the same kind upon our streets may be alike in general outline, no two trees, no two branches, and no two leaves upon the same tree are alike. The orbs that light the evening sky are to us numberless, yet "one star differeth from another star." That which is higher than any physical environment, that to which all these minister,—the human soul,—is individualized more than these. The step, tone, manner, and especially the unseen spirit, are individualized.

Individuality is a condition of all that is noblest and best in man. Those periods in which individuality

has strongly asserted itself have been marked as periods of human progress. The stirring events of the Elizabethan age, we are told, forced upon man the conception of his own individual power and force. Ancient Greece gave art and culture to Europe; modern nations have felt and ever will feel the impress of her genius. The contour of her soil, as well as her institutions, developed an intense individuality. The power of the men of New England, as shown in determining the destiny of a continent, is referable in good degree to an individuality rooted in personal responsibility to God, and nurtured from the first by independent families and free institutions. The progress of civilization is ever marked no less by its provisions for individual aptitudes and tastes, than by its vast and multiplied unities.

Progress in teaching to-day demands more freedom for the individual, and better recognition of the fact that the individual is the unit of society, and that what we do for him is best done for society. The ungraded schools of a former generation, though lacking the manifold appliances of schools in our larger towns and cities, had some compensations in the opportunities for individual teaching.

The young man who went out to fill his college vacation with school-keeping was left to his wits to invent his own method of procedure in the school-room. He followed the golden rule when he allowed the older students in arithmetic to cipher, each for himself, in rival race through the book. Work was crudely done, yet individual power was developed, both on the part of teacher and pupil. We have systems of graded schools. These tend ever towards



mechanical routine. The more perfect the grading, the larger the classes; and the more effectually the teacher is separated from the individual, the greater the tendency to regard the class as the unit, and the more mechanical is the work of the school. As Edward Cary puts it,—“The school-rooms are more crowded, the classes are larger, less time is given to each scholar, there is less attention to the needs and capabilities of individual learners. The tendency is inevitable to routine work, uniform for all. The little ones are all subjected to one treatment as to instruction, discipline, guidance. They are marshalled in regiments, forced to keep on a straight line, the eager ones held back, the dull ones pushed ahead. The over-worked and under-trained teacher, feeling the imperative necessity of order and discipline, is compelled to enforce them, no matter at what cost of repression.”

It is not my purpose to deny the superiority of the public schools of to-day as compared with those of a generation ago. We should, however, as far as may be, while avoiding the errors of the past, retain its excellences. Conservative progress looks to the past, not to return to its methods, but to gather from the past whatever may be helpful for guidance in the future. Under present conditions, what can be done to better recognize the individuality of the teacher and of the pupil?

I reply, first, a teacher should respect his own individuality. “Be yourself,” was the advice of an old instructor to a young man who has since gained eminence. “Be your best self,” is advice for each to follow. President White, when a student at Yale, and having little standing as a speaker, declined to

recite his oration to his elocutionist who was training him in vocal gymnastics, saying "I must speak it in my own way, not yours." The DeForest prize was awarded him in face of the competition of men selected from a class of over one hundred.

To be himself, the teacher must know himself. Hence one value of a general course of study that shall test as well as develop the several powers. Random acquisitions and optional hoarding of knowledge will not suffice.

To be himself, the teacher, by his preparation, must escape from the narrowness and timidity of ignorance and mental weakness. One may not have a broad knowledge in the sense of varied and large accumulations of knowledge, and yet he may have broad knowledge in that he has definite knowledge of the fundamental truths of the natural sciences and of the humanities, and clear insight of the application of these truths. He may not compass the tenuous history of education intertwined with the history of the race during all the weary centuries, but he may, by definite knowledge of the three-fold nature of man, find principles to guide him in his teaching as serviceable as the fixed stars that guide the mariner across the trackless deep.

In our own time, much stress is put upon methods; but if a teacher begins and ends with these, he may be like one who attempts to determine the laws of planetary motion by studying the apparent motion of the heavenly bodies regardless of their laws of attraction and motion. The individuality of the teacher requires that he shall master for himself the principles of teaching by the study of his own mind, by the study of the

minds of others as revealed in the actions of those about him, and as revealed in the products of mind whether in literature or in art. He must also acquaint himself with the teachings of the great masters in mental science. Yet in whatever way knowledge is gained, it should be a condition of his own thought. A stone selected by his own eye and hand, and hurled by his own arm from his own sling, is worth more even to a stripling than all the well wrought but borrowed armor of the royal leader of a host.

When one by a general course of study has come to know himself intellectually and his individual tastes, and has chosen teaching as his work, how far shall his individual tastes and aptitudes determine his special preparation? If the public schools were taught by specialists, then the work of preparation for teaching might be more individualized. In our higher institutions, where large numbers of students are gathered, the teaching of specialists seems destined more and more to obtain; but most teachers must teach several studies. They cannot give full play to their individuality in the selection of what they are to teach, yet every teacher should push some one of his studies in accord with his tastes, both while preparing for teaching and while teaching. It may be said that preparation for the daily duties of the school-room will sufficiently tax the teacher's strength; but he will find in the generous study of some one subject, beyond what his daily duties require, a source of mental recreation. If the chosen subject is included in those of his school, the more generous study of this subject will naturally lead to a better and broader teaching of it. Are we to deprecate the disproportionate teach-

ing that may result? Is it not well to allow a teacher to use some more time in teaching those studies which he can teach most effectively? Is every study such a specific means of developing the pupil's power that we must secure to it mathematical metes and bounds? By means of studies quite unlike the studies of the schools of to-day, Pericles and Aristotle and other intellectual giants of the ancient world were formed. It is not by any one study nor by any course of study, but by the meeting of mind with mind, that mental power is generated. Arnold, Wayland, Hopkins, and every eminent teacher have proved this. One way in which the mind of the teacher can best gain power to impress itself upon other minds is by the earnest study of some one subject. Let each then find for himself some one field of thought, in which he can range with profit and with delight.

"The secret of education," says Comenius, "lies in method, and in him who wields it." We have considered individualism in him who wields the method;—let us now consider the methods that do not, and the methods that do, develop the individual power of the pupil. If the method is such as to call attention primarily to the expression of thought, the result, as Prof. Laurie has well said in another connection, "is a certain discipline of the faculties certainly, but an absence of the genuine substance of education; it is only thought about the realities of sense or about the products of thought that call forth original power." The disastrous result of excessive verbal instruction finds ample illustration in the schools of China, in which so much is slavishly attempted, and so little in the way of genuine education is accomplished. The statements

of the books of Confucius are taught, rather than the things about which Confucius wrote. Yet the use of real objects and subjects in teaching will not necessarily secure better results. Where the eye receives rays of light from an object, the mind through sensation is passively impressed. If this is all, the object seen is not an object of thought. If, when looking at the object, we merely state what some one else says of it, then the object seen is not an object of our own thoughts.

The lecturer may bring before his pupils the real objects of study, and yet so use his own ideas and language in describing them, and so require his pupils to reproduce his language, that they will fail to form ideas and expressions of their own. To develop the active, individual power of the pupil, real objects of thought must occasion the activity of his mind. If the object is material, it must be brought within the sphere of his senses; if mental, within the sphere of his consciousness;—then he must be directed in its study by topics or by questions, and express in his own language the results of his study. If his language is incorrect, the teacher will then lead the pupil to a better expression of his ideas. To develop the individual power of the pupil, he is *not* to be told what is true of that which he is studying. The pupil is to be led to evolve his own thought and expression in a natural and logical manner. To do this without loss of time and attention on the part of the pupils, demands the highest skill on the part of the teacher. Such teaching is indeed the art of arts. This method has many imitations. When a teacher, from his desk, presents the objects and lectures, the objects of study are in the

presence of the pupil. When the teacher says you notice such and such things, he himself is noticing, thinking, and framing expressions. The pupils may be doing one or all of these, and they may not. They may be noting the teacher's expressions only. If the teacher places the object in the hands of one of the pupils, and he observes and states what he finds, the others may note his statements only. The development of individual power demands that each pupil shall investigate for himself independent of the assistance of others. To do this in the study of the elements of natural science, pupils should study the object, whether it be a mineral, plant, or animal, apart from his fellows, that he may reach his conclusions independently. Apparatus and specimens for each pupil will alone suffice.

Ought not this method to be used by us all in studying objects of consciousness, abstract subjects, or subjective objects, as they are termed? Is there not less excuse for teaching these by text-books and lectures, since the object of study can be produced by each individual mind? May not the pertinent, the independent, thought now secured in our best laboratories be also secured in our classes while studying subjective objects? Progress in teaching in the future, as in the past, will be secured, I believe, in the more accurate and wider application of the objective method. If the object of school-work is to gain power rather than knowledge, if passive power is of little value save as it is a condition of active individual power, then let teachers develop skill in the best method of teaching. Let teachers apply it in every department of study.

To develop individual power of observation in the elementary work of the primary school, teach form by placing in the pupil's hands the solids whose form you would teach; let them count for themselves the surfaces and lines bounding the cube, and tell what they find. In teaching the primary combinations of numbers, have the objects in the hands of the pupils, and so direct them that each shall work individually. In teaching colors, let each pupil have the colored objects in hand, and each use his own brush and palette. In elementary mineralogy, in each lesson provide each pupil with a tray containing the minerals to be studied, the simple standards for testing, and the instruments to be used. In the same way teach the fundamental facts of vegetable life in elementary botany, and of animal life in elementary zoölogy. In brief, in teaching any department of natural science, have each pupil for himself alone, so far as may be, make his own analysis, under the direction of a skilled teacher. This, in all higher grades, requires ample laboratories, equipped for individual work. The appliances for correct teaching should not lag behind what a correct method demands. In teaching natural science, concise written statements and lecturing properly aid in directing the pupils, but that use of books and lectures that prevents individual study and discovery on the part of the pupil should not be allowed.

We may tarry a little to notice the mode of procedure in other studies. A proper regard for the individuality of the pupil requires at the outset in teaching reading that the child shall take an object in his hand, observe it, and make a statement about it, which the teacher writes upon the board. It re-

quires that a child shall associate ideas of an object and of its name before he is required to use the name in reading. In more advanced classes in reading, it requires that pupils shall not have explained in a reading lesson what each has a fair opportunity of making clear for himself. It requires that in preparing a reading lesson the pupil shall by his individual study determine the subject and trend of the lesson, and of the several paragraphs, and for himself distribute the stress and tone. When prepared for the reading exercise the pupil is ready to state in his own language, oral and written, the results of his study.

In the study of literature the individuality of the pupil forbids the memorizing of what others have said about literature. It requires that the teacher by topics direct the pupil in his own study of typical selections, and that the pupil shall give his own judgments buttressed by the general principles of criticism previously taught him in rhetoric. The study of literature should be more than a philological dissection, and more than an absorption and radiation of the opinions of others.

To develop the pupil's individual power of expression, he should be required to state his own thoughts in his own language, without that withering criticism which endangers free and self-reliant thought.

Style has individuality, or it is not style. If Bret Harte or Emerson had been compelled to comply with the literary standards of Everett, I can conceive that they would have dropped their pens in disgust, never to take them again.

The teacher who would develop the individual power of the pupil gives large place to original work,



preferring that most of geometry shall be taught by propositions given pupils to prove by their own reasoning, rather than by propositions to which are attached the demonstrations of others. Such a teacher will not have any cast-iron formula of statement in the explanation of arithmetical and other problems, but will encourage each pupil to state in his own way, clearly and briefly, his own thoughts and reasonings; he will require original problems and encourage original solutions. He will find an argument for manual training and for drawing in schools in the opportunity each furnishes for original construction. He will so teach as to put the student in a way to be taught by Nature. Nature in all her teachings encourages individuality.

The individuality of a child is often more evident in play than in work; hence the teacher will acquaint himself with the children in their play hours.

The individuality of the pupil must be regarded in all moral culture. Men may receive military training in masses by processes that are mechanical; moral training, never. Calderwood wisely says,—“To render aid in the formation of character, a teacher must individualize. One hundred children may be instructed in the same branch of knowledge at once, but development of character cannot proceed in this way. The prevailing dispositions and tendencies of each scholar must be ascertained. Ignorant of these, a teacher can do little which will render really effective help. A physician might as well write prescriptions at random, and distribute them in order as he made the round of his patients.”

It is an axiom of teaching that the teacher must

know its end, the means to be used, and must have skill in applying the means. It is also an axiom that the teacher must acquaint himself with the pupil individually, if he would aid him. In moral teaching, this is supremely needful. The human will is an individual power; it is a first cause. Dr. Peabody is right when he says,—“I am in my own sphere and measure a first cause,—an originating cause,—even as God is, in His universal domain.” The term individual may denote one person, made up of soul and body, and occupying a distinct portion of space. It may denote one soul, including all its modes of activity; or it may denote the self, the *ego*, the innermost energy of our spiritual being, that specializes its activity in certain forms which we call faculties. This self persists through all the changes of the faculties, holds them in unity, and is the self-determining energy of each. This inner self, manifesting itself as will, determines the identity and the essential individuality of the man during all the continuous changes of body and of mind. With this central individual energy of the person manifesting itself in will, moral education has to do.

Though in its nature self-directive, will has its laws. Repeatedly willing to act in a given way produces a tendency to act in a given way, and increases power to act in that way. This is the law of habit. The will moves without conscious motive in the groove of habit; it may become a second nature. To change “the current of the soul” the teacher must know the habits of the pupil already formed, not merely as expressed in outer act, but he must know his habitual haunts of thought, the habitual channel of his feelings,

and the trend of his endeavor. To eradicate wrong habits, right habits must be induced.

In teaching morality, the individuality consequent upon heredity may not be disregarded. The central energy of our being acts rationally, as it acts from motive which itself presents, or from motive presented from without. This is the law of motive. In considering motives from without, regard must be had to heredity. The child inherits the emotional environment of his spirit, more surely in most cases than his intellectual environment. Having found wrong hereditary tendencies, one work of the teacher is to help the pupil to understand his mental environment, and to repress those hereditary tendencies which are adverse. Many a boy inherits melancholy tendencies that at times half paralyze effort, and the teacher who does not know the mental clouds that darken his pathway may deem him lazy or sulky. The teacher must appreciate the darksome way, and show him that it is not real; or, if unable to do this, that it is brave and manly to push on, and win self-mastery.

In all moral training nothing is really achieved until the pupil for himself takes up the work of self-restraint and self-emancipation by his own endeavor. If we would develop individual power, we must not rest satisfied with compelling a course of conduct. While compulsion controls the outer conduct, it may leave the citadel of moral power, the individual choice, untouched. We should not rest until we have led the pupil to present to himself those motives which are divinely given to guide us. We should not rest until he is earnestly striving to direct himself in accord with these motives. When the pupil has really begun

his own moral training, the teacher should help, but never in such a way as to lessen the pupil's own responsibility or his self-reliance.

To aid the moral development of the pupil, the teacher must know him individually; must in thought and feeling, in some degree, put himself in the place of the pupil, and make the pupil's moral struggles his own. As true religion implies the inflow of the life of the Infinite One into the individual soul, so the moral uplifting of a human soul by human means is, in a sense, by the inflow of the moral might of a helping soul.

To every human soul is assigned his own work and place in life. For this he is fitted by individual endowments. As we develop the pupil's individual power, we so far aid him in preparing for his life-work; but our work is not done until the pupil, through the study of external nature and of mind, is brought to a knowledge of God, and into loving loyalty to Him. Then, and then only, may he surely accomplish his own proper work in life, for then will his individual endowments and acquisitions be informed with the Divine Spirit, and strengthened by the Divine Power.

## IX.

### MAKING THE MOST OF LIFE.

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Mallock, of England, once asked the question, "Is life worth living?" An American wittily replied, "That depends upon the liver." It depends upon the liver and the environment, or the man and his surroundings, and their relations each to the other.

In the book that made boyhood a delight, that filled manhood with sweet and gracious memories, Daniel DeFoe heaves the hero of his story on the shores of a desolate island. A night's rest in a tree-top gives Robinson ample time to calm his mind, to refresh his body, and the sea opportunity to repent of her rudeness. With the morning light, Crusoe gets himself together, gets what he can from the wrecked ship, studies the island on which he is cast, and a little later acquaints himself with Friday, his brother man. In making the most of life Robinson Crusoe must know himself and his surroundings;—the latter includes his civilization, his raw material, his fellow-man. We are all Robinson Crusoes.

"We come, and come  
From a vague somewhere,  
Tiny and dumb,  
Helpless and bare,  
Out from the shore of the unknown sea,  
Tossing in pitiful agony:

Of the unknown sea that reels and rols,  
Specked with the barks of tiny souls,—  
Barks that were launched from the other side,  
And slipped from heaven on an ebbing tide.”

He who makes most of each of these four factors in the problem, and combines them all to the best advantage, makes the most of life.

Three questions face us when we begin to think : Whence came I? What am I? Whither go I? Philosophy meets us by the shore, and through Plato attempts to teach whence. He would have me believe I had an existence before this life ; that all my learning is re-collection. When outward circumstances favor, ideas waiting in the mind come to consciousness. This earth is but the photographer's darkened room, where, by acids, the ideas of a past eternity are developed for a future eternity. Plato's plea for immortality dates back as well as forward. The verb of life is written in three tenses—past, present, future.

Education is but a well-digger. The crystal spring lay hid in the heart of the hill : education leads it out. The stream of life will flow on, like Tennyson's brook, forever flashing in the light of eternity, because it hath been eternally past. The white light of philosophy, falling on the prism of poetry in the hand of William Wordsworth, flashes forth as he writes,—

“ Our birth is but a sleep and a forgetting ;  
The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar.  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home.”

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Esoteric Buddhism, as translated for us by Lieutenant Sinnet, of the British army in India, teaches the same philosophy, essentially, that the original monad, after being created, incarnates itself successively in vegetable, animal, and man, forming an eternity that is to be determined by the light of the characters we form in our separate incarnations. The Old Testament teaches us that man is created in the image and likeness of God, thus putting the appearance of man as a created being at a very definite point. Science affirms that man is the last and highest evolution in the struggle of the ages; and because he is the last and best, so he will be the end, and vanish away, as the white foam on the crest of the wave forms, sinks, and disappears. Our powers are like the phosphorescent gleam on the decaying log, the seedless fruit on the tree of life, without power of reproduction or reëpearance.

The Hebrew Scriptures teach that the maker of heaven and earth formed man's body of the dust of the earth, breathed into his nostrils the breath of life, and placed man at the head of His creation. Man is thus the last link in a long chain forged upon the anvil of omnipotence, each link bound to the next before it, but in no sense an outgrowth from it. This would place the whence in a creative act of Jehovah.

Take your choice. Say with Plato and Wordsworth that the soul rises and sets like a star, and that the light it sheds upon the hills and vales of time is but part of its grand sweep; with Buddhism, that man is but monad at its best; with Materialism, that man is but the twelve stroke of the clock of nature, to be followed by silence; with the Bible, that man is the out-

come of divine power, the last and fullest expression of His thought, concerning which he says, as did Pilate of his mocking motto, "What I have written, I have written." What I am is of vastly more importance, in settling the problem of life, than whence.

Religion, too, meets man by the shore, and points not backward, but forward; bids me mark the horizon line where sea and sky touch,—for soon shall come a white-winged messenger through the gateway of the dawn to bear me hence. But surely the port to which I go, and the cargo I shall carry, will depend upon the solution I work out with the factors I have. Life, unlike the Hebrew verb, has a present tense, and it is my business now and here to master that. If I am too busy looking beyond "the league-long rollers that break upon the reef" to develop myself, and use my tools and till my soil, little meaning will the messenger have for me. My present holds my future, as the egg holds the bird. Brooding here and now means flight and song later on; neglect now means neither then. Turning our thoughts then from the past and the future, let us be faithful to the present, for in it the past is unfolded, and the future enfolded. The present lies four-square, like the city of the vision, and the sides are self, civilization, raw material, and fellow-men: let us measure these, for within them lies the duty of the day.

1. Myself. Over the entrance of the Delphic temple was this motto:

"Know thyself"—

"Know then thyself, presume not God to scan,  
The proper study of mankind is man."

And the best edition for me to study is myself. "Man



is the measure of all things ;" and I am the measure of man. Have I not eyes, hands, organs, dimensions, senses, affections, passions? Am I not fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same summer and winter? If you prick me, do I not bleed? if you tickle me, do I not laugh? if you poison me, do I not die? If I cannot know myself, I cannot know the man by my side. I touch but his circumference; I touch mine own centre and circumference. The Delphic motto was right—"Know thyself." I am the centre of my universe; move where I will, my horizon precedes and follows me; stand where I may, my zenith is above my head, my nadir is beneath my feet; I have my own rainbow, or none at all; the sun and stars reach me through my own eyes, or I am in darkness; the music of the spheres reaches me through my own ears, or I am in stillness. All the food that strengthens me must enter my mouth, and be digested by my stomach. My Aladdin's lamp is in my hands, my seven-leagued boots are on my feet. My open sesame is on my lips, the Kingdom of Heaven is within me or not anywhere for me. He makes most of earth and of time who makes most of himself. Given earth or heaven, time or eternity, to be multiplied by man, and your product will depend upon the multiplier—man. My civilization and my raw material are outside of me, and depend upon their relation to me for their value, and their relation to me depends upon me.

My first factor, then, is myself: This is a three-fold factor—body, mind, spirit. To increase my muscular power I must study the forces and laws of my body.

Action, purity, self-restraint, and virtue are conditions of bodily power. If Samson's strength lie in long hair, then Delilah's lap and gleaming shears mean weakness, dungeon's darkness, and degradation to a beast's toil ; growth of hair means returning strength. Whatever, after experiment, you find helps you, that do, though the world sneer ; what hinders, deny, though the world urge. To be a man means much even physically. Life is worth living when one is in harmony with the orchestra of nature : that you may be, study her score and your own instrument.

Seneca said, " I do not distinguish by the eye, but by the mind, which is the proper judge of the man." " The mind's the standard of the man." Keep the body under ; keep the beast beneath the saddle. High thinking means low living ; low living helps to high thinking. We do well to put our kitchens on the first floor, our observatories upon the house-top, else the steam of the boiling-pot may dim the lenses and veil the vision. Brain and stomach are but the two ends of a walking-beam ;—he who exalts his brain depresses his stomach ; he who makes his stomach his god, sacrifices his brain on the altar of appetite. Plato and Bacchus will not sit at the same board. Venus and the Virgin will not walk with the same man. Loaves and fishes were not multiplied upon the Mount of Beatitudes or the Hermon of transfiguration. I am spirit, as well as body and mind. Man is a wheel ; the body is the felly coming in contact with the earth ; the mental powers are the spokes ; the hub is the spirit ; through the spokes the hub transmits power ; through the mind the spirit rules the body. It is unscientific to grieve the spirit ; it is the source of power ; properly

adjusted, it lays hold of divine power. There is a law of the spirit of life, and spiritual power comes from knowledge of and obedience to this law. We may not know whence and whither the spirit comes and goes, but we may take advantage of his movement and be borne his way.

In this self-study and mastery I must, first of all, learn my own limitations and admit my own weakness. There is a deep truth in the condition of the Great Teacher, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven," nor any kingdom whatsoever, be it of heaven, literature, art, science, or music. A child is an animated interrogation point: when you have done questioning, you have done learning. Pride beats the interrogation point into an exclamation point. We greet all new thought with a Bah! The next step is to cut that down to a period, and there the sentence of life is written, and is only fit to be analyzed and parsed.

A little child is a living sponge. When you have done absorbing, you have begun shrivelling and drying. Discontent is a duty: there is a beatitude for spiritual hunger. Contentment sits with folded hands, like the Evangeline of the engraving. Feeling your weakness is oftentimes the first impulse to action that seeks and finds strength. Out of a sense of need comes the cry for help. The sewing-machines, the steamships, the telegraph, all waited till the world wanted; hand-buckets, hand-machines, steamers, as buildings lifted their heads higher and higher. Candles give way to lamps, these to gas, this to electricity, as men long for light. You come to me for help:

I must first know your need. Don't sneak because you are weak. Face the foe and the fact; and then learn that want precedes wealth, that the cellar is dug down before the walls go up, that the petals must fall ere the fruit sets. The empty cup can only be filled when you are honest enough to take off the cover and turn the cup right side up. Finding your weakness, then patiently, persistently, ploddingly go to work to make the weakness strength. Ofttimes weakness is but capacity for strength.

When Robinson found himself without food, he caught it in the woods, raised it from the ground, plucked it from the vines. Without clothing, he made it; without a house, he built it; without a boat, he hewed it from a tree. His needs were blessings, for with the work came strength of muscle, clearness of judgment, power of endurance. Our needs are but empty buckets, to be filled in the waiting wells of plenty, if we but know our needs, and are willing to drop them empty and lift them full. The greatest men have ever been those of greatest need. Palissey must have perfect pottery; Watts, a steam-engine; Morse, an electric telegraph; Columbus had a hole in his head nothing less than a new world would fill. Moses must have Israel; Paul, the Gentile world; and the Son of Man, the human race. The world waits upon the man with needs. The ocean drains a continent because a great bowl. Blessed the man who hungers and thirsts: fulness is prophesied of his future.

In the second place, I must dare to be alone.

Coleridge tells of a man who never thought of himself without lifting his own hat, so profound was his self-respect;—better be that man than the creature of

modern civilization, who is never so miserable as when thinking of himself, unless it be when left alone. Pity the man who has no resources in himself, who, like the Samaritan woman, must evermore seek wells of others' digging, and knows not the meaning of living waters leaping up from the fountain within.

You have met the man, a parasite, a barnacle, a sun-fish, moving when moved, going when carried. He has no watch, or if he has, dare not trust it because it is his, but depends upon others for the time of day; he takes his politics from the party paper, his medicine from the doctor, and his religion from the preacher; is never so utterly miserable as when alone; like the wooden soldiers of the nursery, he cannot stand unless leaning, and falls unsupported. If in the city he belongs to a club, and if in the country, haunts the corner grocery or groggery. The camel carries many days' supplies upon his back. The cow grazes in the cool of the day, and at noon chews her cud resting in the shadows. This friend of ours would perish the first day on the desert; must graze all day: all his resources are without. Action reveals our weakness to others, meditation to ourselves. While calling one day I found a lady busily engaged in playing a game of solitaire, with the cards spread out upon a chair. She had seen all the plays at the theatre, read all the novels, and without mental resources of any sort was leaning upon a pack of cards; to her

"So lonely 't was that God himself  
Scarce seemèd there to be."

The brooding bird must be alone; bustle and fuss there may be in flocks, but the shell is chipped and

the young life developed beneath the breast of the lone bird. We are never at our best till we withdraw from all others. To stand alone, to walk alone, to run alone, mark stages in the growth of a child, and of a man as well; but many there be who always creep, or are carried mentally and spiritually. Dare to be alone. Alone Moses sees the burning bush: his countrymen in crowds see but strawless bricks. Alone he takes the law: the multitude can see but the golden calf they dance about. Alone the Christ is transfigured: his disciples sleep, or face a demon. Alone John sees the vision of the city. Alone Franklin lassoes the lightning; alone Edison harnesses it to the car of progress.

The mountain that stands alone above its fellows is snow-capped and beautiful. Seek to be alone with yourself, with nature, with God. Dare to be alone in thought and action, in plan and purpose, in word and deed.

“The world is too much with us, late and soon:  
Getting and spending, we lay waste our powers.”

Finding how much or how little I amount to in body, mind, and spirit, what are the laws of my being? what my needs? Having learned that strength lies in self-development, and in that I must needs be much with myself, “far from the madding crowd,” I look about for

## II.—MY CIVILIZATION.

But what is civilization? Emerson says “Nobody has attempted a definition.” Nobody can succeed if he should attempt. Guizot has written a history of civilization; but it is easier to write a book about

it than a definition that will define it. Definition is boundary. You may define your fields, and rear altars to Terminus, the god of boundaries, at every angle; but you cannot define the air that ebbs and flows in ceaseless tides above your acres. Civilization is not a thing of earth, but of air. Stone in the quarry, iron in the mine, coal in the earth, the fathers had; but the stone and iron and coal are above the earth now, and we have civilization. Cows laid out the streets of Boston, 't is said. They are as crooked now as then; but lined with brick and granite warehouses, the city is concrete civilization. It isn't so much a question of base lines straight or crooked, but of what rises upon them, that marks civilization. Athens was called the eye of Greece, clear, steady, piercing,—an eye that saw gods and men in marble, and by the magnetism of a look drew them out; but she was short-sighted, too, and had limited range of vision. Modern Athens cannot see as much in marble as did her older sister, but sees more in many ways. Her sight is lengthened by the telescope, strengthened by the microscope, made artistic by the prism: and this added power is civilization.

Robinson's civilization was very simple. He was richer than the "rude barbarian's child" by a little sail-cloth, a few tools of iron, a gun or so, some powder, and shot. I am richer than he by so much as I have more than he had.

Mallock wrecks his hero and heroine on an island, too, but they find a charming cottage with all the modern improvements. Luxuries meet them at every turn. A bread-fruit tree bears French rolls; another tree, pats of butter; a cow patiently awaits milking;

and a roast pig comes running out from the under-wood, crying, "Come, eat me!" Bread and butter, meat and milk, cottage and furniture, mark the civilization of one island over another.

Civilization is becoming more and more complex. "The heir of all the ages, in the foremost files of time," is in danger of being overburdened by his heritage. Studying my possessions, I find they fall into two parts—necessities and luxuries. Clothing, food, shelter, tools for body and mind, I must have to preserve life, and make the most of myself. I must be protected and strengthened, and to save my strength I welcome all needed helps; beyond these I must choose for myself. Wise choice means success; foolish choice, failure. It will not pay to increase the quantity of milk by adding water. If I drink the mixture, I am a fool; if I sell it, a fraud. It must be oil *or* water; it cannot be oil *and* water. If I take too many things into my factor of civilization, I become confused. Because I must wear clothes, why compete with the tailor's dummy, and win the name of a "well dressed man," conscious that commendation is for the clothes and not the man? I must wear a hat; but why make my head a block for every changing style, calling attention to what is on rather than in it? Why decorate the human pate with nature's covering of the bird? Because I must wear shoes, why pinch my feet, and thus display doubly my narrow understanding? Because I must have shelter, why make my house a prison, or, by its cost and care, a burden which I must bear about as the turtle does his shell? Because I must eat, why make eating the end of life,—make my mouth remarkable for what goes in



rather than what comes out,—confirming Bonaparte's claim that the heart is one of the entrails, and that the pit of the stomach moves the world? Because alcohol will pickle dead vermin, why, therefore, try to preserve myself by using it? Horace Greeley was wont to say,—“The very poorest use you can put a man to is to hang him.” I don't know about that. He is out of the way, at least, but a drunkard is in the way of himself and all others who care to advance. Because I do not know what tobacco is good for, why should I treat it as Samson did the Philistines, trying to destroy it with the jawbone of an ass, or turn myself loose into society, all as smoke to destroy others' comfort, as he destroyed the grain of his enemies? The line we draw between necessities and luxuries will do much to settle the value of the civilization factor.

I have read of one Tissenet, who had learned the language of the Indians. Captured by some of the Illinois tribe, he overheard them saying, “We will scalp him.” “Will you? Here is my scalp,” he replied, and lifted the periwig he wore. He told them he was a medicine man, and bore them all in his heart. Opening his shirt front, he let each brave see his own eye reflected from a small mirror he wore. He said, “I will burn your rivers if you provoke me,” burning some white brandy in a cup; and then fired a chip by using a sun-glass. He had mastered his civilization; it, and not he, was the slave. The wig was useful to him then and there. Do not, therefore, go and shave thy head and wear a wig. When the need comes, the time is at hand, not before. Neither spend thy money for wigs ere thou art bald; thou mayest fall before thy hair fails, and then the world thou dost

fear so much will laugh at thy wig, rather than praise thy wit. The mirror is well enough when turned from thee ; but when thou seest only thine own face in it, a curse. Remember Narcissus and the danger of degeneration. Prove not the power of brandy by burning the streams of thine own life. Do not try to focus too much upon self. The use we make of things decides their usefulness. If with them we win our way, they are wealth ; if they burden us in work to the point of worry, they are our woe.

In the sixteenth century there was a revolution in Genoa. The conqueror was embarking upon a galley, when the plank broke beneath his feet, and he sank like a stone : his armor became his anchor. There is always danger that we carry too many arms, become beasts of burden, wear our lives out by getting a living. He is the wisest and richest man who has fewest points of contact with the world, and leans lightest upon it.

### III.—RAW MATERIAL.

Robinson had no lack of that. The island waited for its master, the sky bent above him, the sea foamed at his feet. He was welcome to all they had, but to get it he must study their moods and master their secrets. As the wily Vivien lay all her length upon the ground and kissed the feet of old Merlin, the wizard,—

“ Holding by his heel,  
Writhed toward him, slid up his knee, and sat  
Behind his ankle, twined her hollow feet  
Together, curved an arm about his neck,  
Clung like a snake ; and letting her left hand  
Droop from his mighty shoulder, as a leaf,

Made with her right a comb of pearl to part  
The lists of such a beard as youth gone out  
Had left in ashes,"—

and thus, by many a tender caress and burning kiss,  
stole the old man's secret,—so must man sit at Nature's  
feet, hoary with wisdom, chary of her secrets; but

"To him who, in the love of Nature, holds  
Communion with her visible forms, she speaks  
A various language."

She is our mother, and to each generation is as prodigal as to the last; the last-born generation is the dearest.

Alexander wept for new worlds to conquer, but his world must be one he could carve with a sword, as the housemaid cuts a cake. The earth, the air, the sea, are full of worlds waiting for conquest. Columbus discovered a continent: his feet but pressed the soil of a new world. Later generations have found more than was dreamed of in his philosophy. The pilgrim found religion; the statesman, a republic; Franklin, electricity; Fulton, a steamboat; Bell, a telephone; Edison, an electric lamp. Each man finds what he seeks in the world Columbus found. World above world, world below world, world within world!

Mother Nature is bountiful; her children have but played on a single sandy stretch of an unmeasured shore. The heights beckon us, the depths challenge us, the desert shall yet blossom as the rose; but to get what is for us, we must study and obey the law of each thing we seek.

"Hitch your wagon to a star," says one, but first make your wagon, then your harness, then catch and harness your star; but you can if you study and work

aright. Wise men were drawn across the desert by a star. The world waits for willingness on our part.

Long years ago a man built a house on an island of the sea, and sunk a well, that the sand might filter what the burdened clouds were weary of. From the well he dipped the water and carried it to the house. Years passed. A wiser man built a better house, put a cistern in the cellar, pipes around the eaves, other pipes leading to the cistern, placed a pump,—and the full clouds, anchoring by the roof, discharged their freight into the cellar. Years passed. The wisest man of the three, thinking water filtered by sand was sweeter than when filtered by shingles, redug the well, and over it placed a windmill and a pump; pipes were laid to the house, rain clouds filled the well, wind clouds emptied it wherever the man willed. Some new treasure waits the search of each new man. He who has the wit to wait and work always wins.

Many years ago, so runs the tale, a white man was cast from a wreck upon a rocky shore. The sun-browed savages thought he came from heaven, and made him king. The chief industry of the island was turtle catching. With the incoming tide, turtles crawled up on the shore to lay their eggs. The natives were wont to catch and turn them upon their backs. One day a quarrel arose between two men: one had left his turtle turned, and another finding it, thinking, so he said, that it had turned over to rest, carried it home. The white king devised a system of trade-marks. Each man was to mark the under shell with his sign in asphalt. Months passed. One native was becoming a capitalist; others had no fortune; this man had a corner in turtles. Every shell bore

his brand. Investigation showed that he put his mark—a short straight line—upon the upper surface of the stones: when the turtles crept over the stones, they took the mark. Tides are coming in, turtles are creeping over stones: the man who studies tides and turtles will control the market.

Some carpenters at work on a building near the foot of Broadway gave an old woman a piece of fourteen-foot pine board for fire-wood. The board was too long to carry home, and the old woman had no implement with which to break it up. A bright-faced lad, of eight or ten years, stood by and saw the trouble she was in. He considered for a moment, and picked up a paving-stone, and carried it out to the middle of the street. Then he put one end of the board on the stones, and waited results. A South Ferry stage rumbled along down the street, and rolled over the board, breaking it off near the stone. She picked up the pieces, and the boy again put the end of the board upon the stone. An express wagon whirled by, and left the board two feet shorter than it was before. Wagons and stages passed on, breaking up the board, until the old woman had her arms full of pieces. Then the boy carried the paving-stone back to the gutter. Planks must be broken, heavy vehicles are passing by, stones are waiting: he who can combine forces is the master of the situation.

Pay the price, and the world is yours.

“The kindly earth doth slumber, lapt in universal law.”

He who learns the law can wake the sleeping giant and compel his service. Every apple is a product of the past, and a multiplex prophecy of the future: he

who plucks the fruit controls both. Stretch forth thy hand, pluck, eat, plant.

#### IV.—FELLOW-MAN.

Longfellow sings of footprints on the sands of time, that shall make men take heart again. Not so did our hero find it; he nearly lost heart, and was in great distress for many days. Footprints are hurtful or helpful as they tell the story of a noble or an ignoble life; but be they what they may, we must face the one that makes them, be he king or cannibal. Our manner of meeting and mode of treatment help or hinder our solution. It is possible to write plus or minus over against all our work thus far done by our treatment of our brother-man.

There are two ways of dealing with men: One is to get all you can out of them; the other, to do all you can for them. One way is to squeeze a man as you would an orange, and then throw the juiceless skin under foot. There is always danger of slipping and breaking your back on what you have squeezed. One way is to grapple with a man as the devil-fish does with the strong swimmer, seeking to crush. There is always danger of developing a knife and burying it in your own body. Even when successful, the result is only a fuller stomached gormandizer, a little more devil-fish. Another and better way is by helpfulness to become great by doing for one's fellows. He helps me most who makes me help him most. Robinson does far more for Friday than Friday can for Robinson, and so gets the best of the friendship. Mutually helpful, they fight a common foe. Competition may be the life of trade, but it is the death of men; and men are

more than trade. Coöperation, not competition, holds the secret of success. Ruskin reads us the parable of life in the mystery of crystallization.

A pure or holy state of anything is that in which all its parts are helpful or consistent. The highest and first law of the universe, and the other name of life, is therefore "help." The other name of death is "separation." Government and coöperation are in all things, and eternally the laws of life; anarchy and competition, eternally and in all things, the laws of death.

Perhaps the best, though the most familiar, example we could take of the nature and power of consistence will be that of the possible changes in the dust we tread on. Exclusive of animal decay, we can hardly arrive at a more absolute type of impurity than the mud or slime of a damp over-trodden path in the outskirts of a manufacturing town. I do not say mud of the road, because that is mixed with animal refuse; but take merely an ounce or two of the blackest slime of a beaten foot-path on a rainy day, near a manufacturing town. That slime we shall find in most cases composed of clay (or brick dust, which is burnt clay) mixed with soot, a little sand, and water. All these elements are at helpless war with each other, and destroy reciprocally each others' nature and power; competing and fighting for place at every tread of your foot—sand squeezing out clay, and clay squeezing out water, and soot meddling everywhere, and defiling the whole. Let us suppose that this ounce of mud is left in perfect rest, and that its elements gather together, like to like, so that their atoms may get into the closest relations possible.

Let the clay begin. Ridding itself of all foreign substance, it gradually becomes a white earth, already very beautiful, and fit, with help of congealing fire, to be made into finest porcelain, and painted on, and be kept in kings' palaces. But such artificial consistence is not its best. Leave it still quiet to follow its own instinct of unity, and it becomes not only white, but clear, not only clear, but hard, not only clear and hard, but so set that it can deal with light in a wonderful way, and gather out of it the loveliest blue rays only, refusing the rest. We call it then a sapphire. Such being the consummation of the clay, we give similar permission of quiet to the sand. It also becomes, first, a white earth, then proceeds to grow clear and hard, and at last arranges itself into mysterious, infinitely fine parallel lines, which have the power of reflecting, not merely the blue rays, but the blue, green, purple, and red rays, in the greatest beauty in which they can be seen through any hard material whatsoever. We call it then an opal.

In next order the soot sets to work. It cannot make itself white at first, but instead of being discouraged, tries harder and harder, and comes out clear at last, and the hardest thing in the world; and for the blackness that it had, obtains, in exchange, the power of reflecting all the rays of the sun at once in the vividest blaze that any solid thing can shoot. We call it then a diamond.

Last of all, the water purifies or unites itself, contented enough if it only reach the form of a dew-drop; but if we insist on its proceeding to a more perfect consistence, it crystallizes into the shape of a star. And for the ounce of slime which we had by political



economy of competition, we have, by political economy of coöperation, a sapphire, an opal, and a diamond set in the midst of a star of snow.

Out of the dust was man made: his frame is but dust, and the frame controls the spirit in part: so true is he to the raw material, that he will not continually give except he also get. The earth, if stirred with plow, harrow, and hoe, fed with seeds, and has pressed to her lips the cup of the clouds, will smile and laugh in harvests; and man is so much like his mother earth that he gives largely only to those who arouse and minister to him. Action and reaction are equal. Froissart tells of a besieged city from which a spy was sent for help, with letters bound about his person. He was caught, the letters were read, tied to his neck in a bundle, he put into a great stone-throwing machine, and hurled back into the city, to fall a crushed corpse. In the long run, we each one of us get back what we send out. It pays, on the low plane of policy, to be courteous, gentle, kind. The hand that sows must bind the bundle later in life; a hand may scatter seed that both arms cannot carry the outcome of, yet it will be the same in kind.

In the fable the monkey must have won the confidence of the cat before he could thrust her paw into the hot ashes. He gained the chestnuts, but lost her confidence. The fable fails in this: men are all of one class, not divided into monkeys and cats. One monkey will not long serve another unless it pays; to pay one it must cost the other.

The fox furnishes soup for the stork in a shallow dish; the stork retorts by placing minced meat in a narrow-necked jar for the fox. He who tries to grind

his axe at every man's stone slips sooner or later, and finds his face where his axe was. Let us be honest, and judge others by ourselves. We like best and serve most willingly those who do for us ; we despise and detest the man who always tries to get, and never to give. As we look upon ourselves, be sure they look upon us.

The footprints will turn from us or toward us as we treat him who makes them, and they will be deep or shallow as he who makes them comes empty-handed or laden ; and that will depend upon the market we open and the prices we pay. There are two theories of life—the selfish and the sacrificial. The one makes life a whirlpool, with self at the centre of the suction ; the other makes life a stream, draining the hillsides only to empty all that comes with the waiting sea of human want. The one is the bog theory. An eminent American evangelist gives this bit of experience :

“During a series of meetings recently held in London, we noticed a well dressed lady, who was a regular attendant at all the services. She always managed to get a seat in about the same position in the hall, near the platform. She was a most attentive listener. She never engaged in the singing, but sat through all the services with a perfectly contented and satisfied expression on her face. Day after day through three or four weeks we watched her. She had become a sort of fascination. One day we asked a lady who was on the platform in the choir seats, if she knew her.

“‘Oh ! yes,’ was the reply, ‘very well.’

“‘Is she a Christian?’ was our next query.

“‘No,’ replied our informant, with an abrupt tone

of voice, as if she did not care to say anything more about her; 'she is a bog.'

" 'A bog?' we repeated, not quite understanding what was meant.

" 'Yes,' was the short, sharp reply, 'a bog.'

" Still mystified, we repeated the question, 'A b-o-g'?

" 'Yes, a B-O-G, spelled with capital letters: that is what she is. Do n't you know what a bog is?'

" 'Yes, I think I do,' we replied. 'In our country, at least, it is a bit of marshy ground, or a stagnant pool, which catches the surface-drainage of the surrounding country, but which has no outlet. It is usually covered with a green slime, and is the home of wild water weeds and all sorts of reptiles.'

" Well, that is what she is: *She is a bog*. She is found at all the religious meetings in London. She is a marsh. She has an unlimited capacity for hearing sermons, and receiving all kinds of religious instruction; but she has no outlet. She is never known to do anything for Christ; she never speaks to a soul; she never gives to any cause, though she has money. She never does anything but just absorb, absorb, absorb. *She is a bog*. We have a lot of them in London, and that is what we call them."

And there are many bogs in America too.

The other theory lifts life, as internal fires lift mountains, into communion with the stars. Clouds are condensed only that waiting valleys may be watered.

The selfish theory always fails. Let it be known in any community that a man has keyed his psalm of life to self, and there arises a discord that drowns the song. Cuvier, the naturalist, tells us that when he was a young man he taught in a baron's family. His room

was near the roof. Opening the window one morning, he saw two swallows finishing their little house on the window ledge. After it was finished, the builders took a journey off for a time. During their absence two sparrows took possession. It was a touch of Wall street methods. After a time the swallows returned, and attacked the sparrows, only to be defeated. They retreated, apparently discouraged. Shortly they returned with two hundred other swallows. Circling about, they all withdrew. Reinforced by a hundred others, they came again ; each swallow had a bit of mud in his bill. Flying near enough to hit the nest, each swallow dashed his mud upon the robbers, walling them in, and building above the tomb a new nest for the wronged ones.

Let any man, or number of men, come to the point where selfishness is the supreme purpose, the struggle begins. Man against man, nation against nation ; and when nations fail, He who sitteth upon the circles of the earth stoops from His throne and sweeps Babylon, Greece, Rome, Israel from the face of the earth into the gulf of forgetfulness.

The sacrificial theory of life is wrought into the warp and woof of God's web,—taught in nature, illustrated in history, emphasized on Calvary, the altar of the world's redemption.

The Holy Grail, so runs the myth, was brought into England by Joseph of Arimathea, and remained for many years in the keeping of his descendants. Chastity in thought, word, and deed was the condition of keeping the cup. The condition being broken, the cup disappeared. The search for it has been sung by Lord Tennyson in his marvellous verse, but even more

sweetly by our own Lowell in the vision of Sir Launfal.

Sir Launfal had his armor polished, and laid him down for a last night's rest beneath his ancestral roof. Sleeping, he dreamed. Mounting his charger, he rode forth. By the doorway crouched a loathsome leper, crying for help. The knight shrank from him, casting a gold piece at his feet. The leper spurned it: gold without love carries a curse. Sir Launfal rode the wide world over, and came back an old man, without his hope, his armor, or the Grail he had sought. His castle doors were closed against him; another stood in his place. The old man sat by the brookside in midwinter. Again the leper is by his side. The mouldy crust is shared, the ice is broken with the wooden bowl, and water dipped for the leper to drink. As he eats, the crust becomes wheaten bread, the water turns to wine, and the crouching leper stands glorified.

“Lo, it is I! Be not afraid!  
In many climes, without avail,  
Thou has spent thy life for the Holy Grail.  
Beloved, it is here,—this cup which thou  
Didst fill at the streamlet for me but now;  
This crust is my body broken for thee,  
This water His blood that died on the tree.  
The Holy Supper is kept, indeed,  
In whatso we share with another's need;  
Not what we give, but what we share,  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three—  
Himself, his hungering neighbor, and me.”

Sir Launfal left not his castle walls. We need not leave our city or our home to live for others, and make life one long sacrament of sacrifice.

The famous Sphinx seated herself by ancient Thebes, and propounded this riddle, putting to death all who failed to answer it: "What being has four feet, two feet, and three feet, only one voice, whose feet vary, and when it is weakest has most?" Œdipus replied, "Man: He goes upon all fours as a babe, upon two feet in middle life, and leans upon a staff in old age." And this was the answer to the Sphinx's riddle.

I saw another solution not long ago. Into the dim distance stretched the desert, here and there a hint of water, in sluggish pools, over all the still stars. In the foreground the great stone Sphinx; at his feet a beast of burden tethered, cropping the scanty herbage, a finger of flame pointing from the dying embers of a failing fire toward the arching heavens. Upon the sand, resting his shoulders and head against the stone on which the Sphinx crouched, Joseph, the carpenter, lay fast asleep. In his arms the Sphinx held the Virgin Mary; on her breast slept the Christ child, his face turned in thankful adoration toward the unseen God, for at last he held the answer to his riddle in the Life of the World, the Son of Man.

We, too, find the answer to our riddle. We make the most of life when, beneath the stars that mark the coming and going of the centuries, above the shifting sands of time, we so live that beasts of burden feel safe by our side, altar fires are shielded, weary men find rest in our presence, woman is elevated, and the Christ is exalted over all.

## X.

### FREE TEXT-BOOKS.

BY THOMAS EMERSON, SUPERINTENDENT OF PUBLIC SCHOOLS,  
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The subject assigned me is free text-books. The time allotted me for its discussion is from fifteen to thirty minutes. The subject deserves a fuller treatment than it is possible to give in the brief time allowed; and I trust that those who have arranged the work of this Institute will pardon me if, by a few minutes, I shall exceed the prescribed limits.

In the discussion of this subject I propose,—

1. To show to what extent the laws of the several states have made provision for free text-books, and to what extent the people of the several states have availed themselves of these enactments.

2. To present the advantages and disadvantages that are claimed for this plan of furnishing text-books, and to show by the testimony of those who have tried the plan how far these advantages and disadvantages have been realized.

3. To show that free text-books are an essential feature of a system of common schools established and sustained by public taxation, and upon which the attendance is compulsory.

In presenting the first division of my subject, the status of legislation in regard to text-books, I wish to

acknowledge my obligations to Mr. C. B. Towle, of Vallejo, California, for valuable information that I have obtained from his report on the text-book question, made to the State Teachers' Association of California, December 27, 1883. From Mr. Towle's able report, from correspondence, and from other sources, I learn that in nineteen of the states no provision has been made for free text-books, even for indigent pupils. In seven of the states, viz., Colorado, Connecticut, Illinois, Indiana, Maryland, Michigan, and Ohio, provision has been made for indigent pupils only. In three cities of Missouri, viz., St. Louis, Kansas City, and St. Joseph, indigent pupils are supplied at public expense.

In some of the states in which no provision has been made for free text-books, or in which provision has been made for indigent pupils only, free text-books are supplied to a greater or less extent without the authority of law. This is the case in Delaware, in a few districts of which the commissioners purchase the books, and loan them to the pupils. In a few districts of Hartford, Connecticut, text-books and other necessary supplies are furnished without cost to the pupils. In New York city, books and all other supplies are furnished in like manner. In the rest of the state no free text-books are supplied except to indigent pupils.

In California, the plan of furnishing text-books is exceptional. So far as I have been able to ascertain, no provision has been made for supplying free text-books, except to indigent pupils. The state compiles, manufactures, publishes, distributes, and sells all text-books used in its public schools. An amendment to



the constitution adopted in November, 1884, provides that "the governor, superintendent of public instruction, and principals of the state normal schools shall constitute the state board of education, and shall compile, or cause to be compiled, and adopt a uniform series of text-books for use in the common schools throughout the state. The state board may cause such text-books, when adopted, to be printed and published by the superintendent of state printing, and when so printed and published, to be distributed and sold at the cost-price of printing, publishing, and distributing the same."

Rhode Island has no special law on the subject ; but two of the towns, Bristol and Woonsocket, supply free text-books under the provision of the general statute that authorizes the voting of money for "the support of the schools."

In seven of the states, viz., Maine, New Hampshire, Nebraska, New Jersey, Pennsylvania, Vermont, and Wisconsin, free text-books are authorized by law.

In Maine, which was the first state to pass a general statute on this subject, the law provides that "towns, cities, and plantations may raise money to provide school-books for the use of pupils in their public schools at the expense of said town, city, or plantation, or to furnish them at cost to the pupils ; and all money raised and appropriated for that purpose shall be assessed in the same manner as other moneys raised for lawful purposes and assessed." Among the cities and towns that have availed themselves of the provisions of this law are Auburn, Bath, Lewiston, Dexter, Orono, and Waterville.

Nebraska has no special law upon the subject of

raising money for the purchase of text-books. A general statute reads as follows: "The legal voters at any annual meeting shall determine, by vote, the number of mills on the dollar of the assessed valuation, which shall be assessed for all purposes." This general provision has been interpreted to include the purchase of text-books, and in accordance with this interpretation some two or three hundred districts have voted a tax for this purpose, and books have been purchased and supplied without cost to the pupils.

In New Hampshire, towns and school-districts have the power to raise money by taxation, and furnish text-books for the use of all the pupils in the schools. Only two towns in the state have thus far availed themselves of the provisions of this law.

In New Jersey there is a general law giving each city and school-district power to raise by tax such sums of money as may be needed for school purposes. Under this law many of the school-districts and nearly all the cities, including Newark, Jersey City, Paterson, and New Brunswick, furnish free text-books.

Pennsylvania has enacted special laws, by which the cities of Philadelphia and Pittsburgh are empowered to purchase text-books and to supply them without cost to the pupils. The special law authorizing the city of Philadelphia to furnish free text-books was enacted sixty-nine years ago, and has been in operation since that time. Mr. H. W. Halliwell, secretary of the Philadelphia Board of Education, in a letter written only a few days ago, says,—“Text-books have never been purchased by pupils in this city since the establishment of our present system of common schools in 1818.” So far as I have been able to learn, Phila-

delphia was the first city in this country to adopt the plan of free text-books.

There is also a general law that gives to boards of directors in cities of the second class the power to purchase text-books, and to levy taxes for such purposes. Boards of directors in many of the districts of the state have availed themselves of the provisions of this law, although it is doubtful if they have the legal right to do so.

Vermont has made provision for the supply of free text-books. The law reads as follows: " Towns may purchase and hold text-books for use in their schools, if the town so votes in a meeting warned for that purpose." This law has been carried into effect to only a limited extent, although the recent action of the legislature in furnishing text-books on physiology would lead us to infer that public sentiment is strongly in favor of free text-books.

In Wisconsin the text-book law reads as follows: " The electors assembled in annual meeting have power to authorize the district board to purchase text-books for use in the public schools, to be loaned or furnished pupils under such conditions as by such vote and regulations of the board thereunder may be prescribed." The law further provides that " a board of education of a city or town may be authorized, by the board of aldermen, common council, or trustees, to purchase text-books and loan them to pupils." About one third of the districts of the state and some of the cities and towns are supplying free text-books in accordance with the provisions of this law.

The laws that I have quoted, you will observe, are all permissive. They leave it optional with each city,

town, and district to accept or reject their provisions. It is doubtless wise that a question of such vital importance to our system of public schools should be considered carefully and deliberately ; that the issue should not be forced upon the people until they have had ample time to examine, to compare, and to judge. But of this there can be no doubt. In nearly all the seven states to which I have referred, the permissive statutes, by furnishing an opportunity for thought and discussion, have wrought a great change in public sentiment ; and the cause of free text-books has made substantial progress.

In only one of the thirty-eight states is there a compulsory law upon the subject of free text-books. In only one state does the statute provide that text-books, and other supplies needed for use in the public schools, shall be furnished without cost to the pupils. Hence, in only one state are the public schools absolutely free schools. That state is Massachusetts. To her belongs the high honor of furnishing to the world the first model of a free public school. To-day she stands alone ; but the time is not distant, I trust, when her sister states will, one after another, range themselves by her side, until every state shall realize in its fulness the American idea of common schools, maintained by public taxation, and absolutely free.

The history of the Massachusetts statute is not without interest, and is full of encouragement. As early as 1826 towns were required to furnish school-books free of charge to indigent children. In 1873 the legislature passed a law permitting any city or town to authorize its school-committee to furnish text-books to all children in the schools free of cost. In March,

1884, the present compulsory law was passed. The following is the text of the law :

SECTION 1. The school-committee of every city and town shall purchase, at the expense of said city or town, text-books and other school supplies used in the public schools ; and said text-books and supplies shall be loaned to the pupils of said public schools free of charge, subject to such rules and regulations as to care and custody as the school-committee may prescribe.

SEC. 2. Pupils supplied with text-books at the time of the passage of this act shall not be supplied with similar books by the committee until needed.

SEC. 3. This act shall take effect on the first day of August, 1884.

This statute is similar to that of 1873. The chief difference is that the law of 1873 is permissive, while that of 1884 is compulsory.

The school report of the town of Westfield, Mass., for the year 1886, gives a brief sketch of the history of this ordinance. I quote it because it represents the spirit that prompted the enactment of the law. It is as follows :

“ The law of 1884, requiring the municipalities to furnish the text-books to the public schools is generally accepted as a wise and beneficent provision. It took more than a decade for the friends of the measure to obtain the desired legislation. The first effort made in the legislature to accomplish so desirable a result was in 1868. It was so unpopular that not a single member of the committee on education would favor the measure. The question was discussed and commented on by the newspapers, but no active measures were taken by the legislature at any session until 1873,

when a permissive act was passed. Several cities and towns took advantage of the act, and all so doing, before the system had been long in use, expressed the wisdom of its policy. In the discussion of the question, it fell to the lot of this town to be represented by a man whose father, with a large family of children, found the last cent in demand for their support. The question of free text-books was new to the representative, but the arguments in favor brought vividly to mind the first day he ever attended school. As soon as an opportunity offered he spoke as follows: 'I remember the first day I went to school. The mistress came and put her hand on my head and said, "You are coming to school, my little man, are you?" I said "Yes." She said, "Where are your books?" I replied that I had no books; that my father was a poor man, and that he said all he could do was to get bread for us. The teacher turned to a boy sitting near me, and said, "Perhaps you will allow the little boy to look over with you?" He kindly consented, and the little learning I have I obtained from borrowed books.' The effect of the speech was magnetic. He had risen from the class for which the free text-book is especially needed, and understood fully its necessities."

The following are some of the advantages of the system of free text-books:

1. It effects a saving of time. Under the system of individual purchases, a delay of a week, or even more, is not unusual at the opening of the school year. This loss of time involves a large loss of money. Allow me, as a matter of convenience, to illustrate from the schools under my supervision. The city provides instruction for about four thousand pupils. The cost of

the schools, exclusive of the interest on the money invested in land and school buildings, is, in round numbers, five hundred dollars a day, reckoning two hundred school days to the year. Viewed from this point, a week's delay becomes a matter of grave importance. With free text-books the work of the schools may begin at once. There need not be a delay of a single hour.

2. It secures a better classification. Not only is the long delay incident to the organizing of the classes prevented, but it enables the teacher to make a better classification of his school. "The pupil is examined, his qualifications are considered, and then suitable books are given. Formerly parents bought larger books for the older children, and refused to buy smaller books for younger ones. Thus many pupils suffered from want of proper classification." This evil is felt most keenly in country schools. To this class of schools free text-books have proved a great boon, enlarging the opportunities of pupils, and relieving the teacher of many cares and perplexities.

3. It effects a saving of expense. First, the cost of the book is less. The pupil pays retail prices, or a considerable advance upon retail prices; the city or town buys at lowest wholesale prices. On account of the exceptionally large discount allowed on text-books and other school supplies, the difference between these prices is considerable, sometimes amounting to from 25 to 50 per cent. of the retail price. Again: Free text-books are used until they are worn out. In the case of individual ownership, they are often thrown aside after being used for a few months, or possibly a year.

4. It cultivates in the pupils the habit of respect for

public property. The pupil is required to use the books with care, and to return them without spot or defacement. He thus forms habits that will exert a healthful influence upon his character ; and it is a matter of no slight importance that he has an opportunity to form these habits under the direction of a teacher. This is a moral advantage whose value cannot be estimated in dollars and cents.

5. It secures uniformity of text-books. Plans for town, county, and state uniformity have been proposed from time to time, have been discussed and adopted, and, after a brief trial, have been discarded. This plan secures uniformity at once. Indeed, uniformity is one of its essential features.

6. It secures to the schools better books and appliances, and a larger variety of them, and thus leads the way to greater flexibility in the work of the school-room. A single case will be sufficient for illustration. You will pardon me if, for the sake of convenience, I again refer to the schools under my immediate supervision. In those schools each of the primary grades is furnished with a variety of readers, and most of the pupils read ten or more different readers during each school year. The grammar grades are each furnished with one or more readers, and with a large variety of miscellaneous reading bearing more or less directly upon the prescribed work of the school. Among these are included Dodge's Stories from American History, Miss Andrews's Seven Little Sisters and Each and All, Hooker's Book of Nature, Scudder's Book of Fables, Robinson Crusoe, Swiss Family Robinson, Kingsley's Water Babies, Hawthorne's Wonder Book, Abbott's LaSalle, Peter Stuyvesant and Miles Stand-



ish, Towle's Magellan, Vasco de Gama, and Sir Walter Raleigh, Cooke's Stories of the Old Dominion, Hawthorne's True Stories of New England History, Hans Brinker, and Miss Alcott's Little Women. In the high school each pupil in the general course studies four or more authors a year, beginning with Whittier's Snow Bound, Longfellow's Evangeline, or Tennyson's Enoch Arden in the fourth class, and ending with Milton or Shakespeare in the first class. So liberal a supply of books as this would be impossible under the system of individual purchase, for no school board would have the hardihood to ask a parent to buy ten readers for his child in a single year. The system of free text-books can be justified abundantly on economic grounds, but a still stronger justification will be found in its beneficent influence in broadening and deepening the scope of the work and the methods of instruction in our schools.

7. It increases school attendance, and removes caste distinctions. The purchase of school-books for a large family of children imposes a heavy tax upon the parents. In many instances this tax becomes a greater burden than the parents are willing or able to bear, and the children are taken out of school at an early age, or are compelled to wear the badge of pauperism by having their books supplied at the public expense. The system of free text-books recognizes no distinction between the child of poverty and the child of wealth. Under its beneficent operation the public school is free to all. Of the large number of children who are now in the lowest grade of our schools, only a very small percentage will continue until the highest grade is reached. The good effects of free text-books

will appear in the constantly increasing number of those who persevere to the end. The longer children continue at school, the better prepared are they to discharge intelligently the duties of citizenship. Hence every day that is added to the duration of school life is a positive gain to the commonwealth.

"It may seem strange," says Prof. Sprague, in discussing the effects of the cost of school-books upon school attendance, "that so slight an expense, say from two to six dollars a year, should keep any out of the public schools; but those who are in the habit of visiting the wretched abodes of the poor, and see how hard it is for many of them to get employment, or earn money enough for the bare necessities of life, know very well that multitudes of parents cannot pay for their children's books. Of course it is impossible to ascertain exactly how many are thus kept out of school, but we may gain some light on this point from the history of the abolition of rate-bills. Rate-bills were a money tax paid for tuition in the public schools. Every child, except those excused for extreme poverty, paid for tuition a sum proportioned to the number of days he attended. This rate-bill existed in about half the towns in Connecticut in the year 1867; its amount was limited by law, in grades below the high school, to six dollars a year. The usual amount of the rate-bill, or tuition tax, paid by each child in those schools, was from two to three dollars. In the year 1868 it was the good fortune of the writer of this essay to aid in the complete abolition of that tax, and so removing that apparently slight barrier to school instruction. What was the result? The official report of the secretary, Dr. Northrop, of the year 1869

shows that the actual increase in school attendance during that year was about six thousand pupils, though there was no perceptible increase in the total population of the state. The next year there was another increase of about five thousand. Secretary Northrop, in express terms, attributes this increase to the removal of the rate-bill. About eleven thousand pupils, then, in Connecticut, prior to 1869, had been kept out of school by the rate-bill, although its average amount did not exceed three dollars a year. Is it objected that the experience of Connecticut is peculiar? Take a very different community—California. In 1866 a rate-bill existed in many towns in that state. The amount paid by each child for attendance was, on an average, about twenty-five cents a month, or two dollars and a half during the school year of ten months. In 1866 the rate-bill was abolished by law in California. The consequent increase in attendance was six and one half per cent. In other words, a number equal to one sixteenth of the entire school attendance had been debarred from instruction by the slight tax of twenty-five cents a month. “Is further evidence needed to show that many children are kept away from school by the requirement to pay two or three dollars a year? Take the state of New York. Five days ago, wishing to ascertain the facts with precision, the writer consulted the highest authority in the state, Hon. S. B. Woolworth, now and for many years past the secretary of the Regents of the University of the State of New York, and whose business it is to know all the facts pertaining to education in that commonwealth. There was received from him, in answer, the following statement:—

“ ‘Albany, N. Y., Dec. 24, 1878.

“ ‘The rate-bill was abolished by law in New York in the year 1867. The increase in attendance in the public schools, consequent upon this abolition of rate-bills, is estimated at 22,000 the first year, 50,000 the second year, and 78,000 the third year. The average amount of tuition, *i. e.*, the average amount of the rate-bill, was, perhaps, \$2.75.’

“ There is no resisting the conclusion from such facts as these. If, in California, a number equal to one sixteenth of the whole attendance; if, in Connecticut, eleven thousand children; if, in New York, seventy-eight thousand children,—all of whom had been growing up in ignorance,—were drawn into the public schools by exempting them from the payment of twenty-five or thirty cents a month for tuition, then it is safe to conclude that there are multitudes who would be likely to be drawn into the public schools by exempting them from the payment of an equal sum for books and stationery.

“ Here we may be allowed to speak a brief word for those who are too humble or too feeble to speak for themselves. Indeed, they cannot speak without bringing upon themselves new shame. Their tender love for their children, their ardent desire to secure for them a better lot than that of their parents, prompt the sending of them to the public school. But they have not even money enough for bread and decent clothing, and they cannot buy books. Private charity does not supply them, and is totally inadequate to supply them. For such the public schools are not free; they must make the humiliating confession of utter poverty before they can receive the boon of instruction. This

undeserved shame is the price they and their children must pay for education. They recoil from the idea of 'coming upon the parish.' No laceration more cruel of the feelings of a sensitive parent or child can be found. More than once during the past four months I have been made the unwilling witness of the distress of parents who had seen better days, but who (now) begged me, with tears, to supply their children with public books, and to keep concealed the fact of this mortifying dependence upon public charity. Is it supposed that they do not feel it because they say nothing about it? because they do not parade their grief in the newspapers? because they do not tell the world of their shame and wretchedness? They do feel it keenly. Let the supply be free to all, and you visibly lift thousands of heads now bowed with this unmerited disgrace; you visibly lift many thousands of children above the degradation of confessed pauperism. Put them on a level with their more favored companions;—they at once become less servile, less abject, more hopeful; they will grow to be manlier men and womanlier women; in time of public danger they will uphold with a stronger arm and a more loving patriotism the hand of the commonwealth that has so gently and generously led and lifted them in their hour of weakness."

Objection is made to the system of free text-books because it increases taxation. What if taxation is increased? Can any one name a more legitimate purpose for which to levy taxes? Can any one name an investment that will yield a better income? Is there not an adequate return in the increased general intelligence and morality of the people—in their improved

thrift, enterprise, and self-respect—and in the greater prosperity and security of the state?

But it will be said that it is better for pupils to buy and own their books ; that this ownership is necessary to the cultivation of habits of independence and self-reliance ; and, moreover, that school-books are convenient for study and reference after one's school-days are ended ; indeed, that in many of the humble homes, especially in the rural districts, the Bible and the school-book are almost the only books that are available. In answer to this objection, I would say that any pupil who wishes to buy and own his books is at full liberty to do so. If he wishes to preserve them, that they may be a solace and delight to him in his old age, and that he may transmit them to his children, the system of free text-books will in no manner interfere with this sentiment. Indeed, the purchase of them will be all the more creditable to him, in that the act is no longer compulsory.

Again : It is claimed that the reasons urged for supplying school-books at the public expense apply with equal force to the furnishing of food, shelter, and clothing. This argument ignores the principle upon which the law is founded. The state makes the education of its youth compulsory, and thereby makes school-books a necessity ; while food, shelter, and clothing are a necessity independent of state enactment. Furthermore, the state requires the school authorities to prescribe the books that shall be used, and prohibits the use of all others. It leaves to the citizen no option whatever. Under these circumstances the duty of the state is plain. Having made school-books a necessity by making attendance compulsory, it cannot neglect

to make them free. If it was justified in taking the first step, the second follows as a logical sequence. Compulsory education and free text-books must stand or fall together.

The system of free text-books is not an experiment. It has been in operation in Philadelphia, as has already been stated, nearly seventy years; in New York city, more than fifty years; and in Newark, Jersey City, Paterson, and New Brunswick, New Jersey, for many years—the exact number I have not been able to ascertain. It has also been tested for a longer or shorter time in a multitude of other widely separated localities. To what extent the advantages claimed for it have been realized, let those who have had experience of its practical working testify. The testimony given here is taken from C. B. Fowle's report on "The Text-Book Question" in 1883, from the report of J. W. Akers, superintendent of public instruction of the state of Iowa, for the biennial term ending June 30, 1885; from school-reports generally; and from letters I have received personally in reply to recent inquiries.

The city of Philadelphia, which was the first to adopt the system of free text-books, may justly claim the right to be the first witness. The controllers of the public schools of the city and county of Philadelphia, composing the First School-District of Pennsylvania, in a report dated June 30, 1843, say,—“Much discussion has taken place on the subject of supplies, particularly the item of school-books and stationery. The attention of the controllers has been much engaged in endeavoring to secure a decrease in this branch of expenditure, but hitherto with little effect. To discontinue altogether the supply of books and stationery

would, it is believed, materially impair our system of public instruction, as it would drive from the schools a large number of children of that class which it is equally the interest and the duty of the commonwealth to educate."

In another report upon the same subject, the controllers say,—“It has been the earnest desire of the board of controllers to reduce the expense of the schools to the lowest point which would maintain their efficiency and usefulness. Among other modes of economizing, the withholding of the supplies of books and stationery has attracted most of public attention, and has been the subject of consideration with the board. Hitherto they have thought any change in this respect unadvisable. There will always be a large number of pupils unable to furnish their own supplies. To determine who these are is an invidious task; and when determined, it introduces distinctions prejudicial to the welfare of ‘common schools.’ The expense of supplies to each pupil is, however, far less than is generally supposed. The annual expense of supplying books and stationery is about seventy cents to each pupil.”

H. W. Halliwell, secretary of the board, under date of May 24, 1887, writes,—“The cost of books and other supplies for many years has ranged from eighty cents to one dollar per pupil.”

You cannot have failed to observe the humane element that pervades these reports. It is in entire accord with the spirit of the act of the legislature of 1818, whose object was to provide for “the establishment of schools throughout the state, in such manner that the poor may be taught gratis.”



State Supt. J. P. Wickersham, of Pennsylvania, says,—“On the whole, there seems to be no better way of treating this subject of text-books than for boards of directors to furnish them as they do school apparatus and appliances, free to all pupils attending school.” “Philadelphia,” he adds, “has furnished books to the schools, with other supplies, for many years, and all the leading school men of the city approve the plan.”

Supt. John Jasper, of New York city, writes,—“The board of education furnishes all pupils in the public schools with books and school supplies free of expense, and this merits the hearty approval of the citizens of New York city.”

State Supt. E. A. Apgar, of New Jersey, writes,—“Nearly all our cities furnish text-books free of cost to the children. We have fifteen hundred school-districts in the state outside the cities, and about four hundred of these furnish free text-books. It is my endeavor to get all the districts in the state to adopt the policy which now prevails in so many.”

Supt. William N. Barringer, of Newark, New Jersey, where free text-books have been furnished for more than twenty-five years, writes,—“We have furnished our pupils with books, slate pencils, chalk, etc., for many years. It has cost on an average about forty-five cents a year for each pupil. We like the plan very much. Its advantages are many. I will name a few of them,—cheapness, convenience, uniformity, complete control of the course of study, and removal of all excuses for non-performance of work by pupils.”

Supt. George H. Barton, of Jersey City, writes,—

“For many years free text-books have been furnished to the pupils in the public schools of this city. This plan has proven very satisfactory. The cost per pupil has varied from fifty cents to one dollar twenty-five cents per year for books and stationery.”

State Supt. N. A. Luce, of Maine, in his report for 1884, says,—“The only plan that has proved itself invariably to answer all the conditions of the text-book problem is the ‘free text-book plan.’ Whenever tested in our state and others, by towns and cities, it has been found so advantageous to parent, pupil, and school that it has never been discarded. We should follow the example set by our mother state in this regard, and settle this perplexing text-book problem once for all, by an enactment compelling all towns to furnish necessary books free of expense to all pupils attending the schools. We should thus make common-school education free in reality as well as in name.”

State Supt. Robert Graham, of Wisconsin, in his report for 1884, says,—“Very few districts have voluntarily undertaken to furnish free text-books to pupils. Some cities have done so, and the result has coincided with experience in other states, and proved of great advantage. Increased attendance, uniformity, prompt supply, better classification, and very much reduced aggregate expense are some of the fruits of the measure wherever tried.”

Supt. Albert Hardy, of La Crosse, Wisconsin, writes,—“There is no opposition to the plan. These are some of the advantages: It increases the regularity of attendance. It increases attendance in higher grades; more children get a better education. It makes the schools free indeed; puts the poor man’s

child on an equality with the rich man's child : all are supplied alike. It is an educational force ; it teaches the responsibility and care of property."

State Supt. Justus Dartt, of Vermont, writes,—  
" One town, Hartford, has furnished free text-books, and the people like the plan very much. Scholars are provided with free use of the books at much less cost to the tax-payers than if each family purchased its own. The matter of text-books troubles us in Vermont very much. They cost too much, and we have too many kinds in the schools. I believe the only way out of the difficulty is for towns to purchase the books, and give scholars the use of them."

Supt. N. W. White, of Hartford, Vermont, writes,—  
" The plan of furnishing books to the pupils works well with us thus far. It secures a uniformity of books. The poorer pupils are as well supplied as the richer. Teachers like to teach here because the schools are well supplied with books. With good teachers, the books are well taken care of ; with poor teachers, the books are more or less abused, just as other school property will be abused unless there is sufficient discipline. I have never heard any complaint from tax-payers upon this point more than upon other school expenses. In my judgment, it would cost double or more for the pupil to buy his own books. My own individual opinion is most decidedly in favor of the plan."

State Commissioner Thomas B. Stockwell, of Rhode Island, writes,—  
" Two of our towns, Bristol and Woonsocket, supply free text-books. The former has always done so ; the latter for about five years. In both places it is a success."

Supt. E. E. Thomas, of Woonsocket, Rhode Island, reports,—“It is found that the average cost of text-books for the past four years has been sixty-six cents per pupil. We have never lost a book, except by the usual process of wear and tear. I do not know of a single disadvantage connected with the plan. The system works perfectly in every respect, and none of us would give it up.”

Hon. Hugh Harbison, of Hartford, Conn., in a letter received only a few days ago, says,—“The expense of supplies furnished to the schools of the South School district, while I was chairman of the committee, averaged from seventy to seventy-five cents per year for each child enrolled in the school. Our district was the first to adopt the system, but other districts soon followed our example. I have faith in the system, if it is properly handled.”

The testimony presented thus far comes from states in which there are permissive laws in regard to furnishing free text-books, or from those that furnish them without the authority of law. It might be extended indefinitely. Indeed, so far as I have been able to learn, not a city, town, or district that has once made trial of the free text-book plan has ever abandoned it.

This testimony to the value of the system is fully corroborated by the experience of Massachusetts, both under the permissive statute of 1873, and under the compulsory law of 1884.

Supt. William Connell, of Fall River, which, it will be remembered, was one of the first cities in the state to avail itself of the permissive law of 1873, writes,—“We believe in the system most heartily, and it gives very excellent satisfaction to all parties concerned.”

“Thus far,” says Supt. G. I. Aldrich, of Quincy, “the free text-book plan with us has been entirely successful.”

Supt. Henry S. Maxson, of Attleborough, in his annual report for 1886, writes,—“The third year’s experience under the free text-book law has only made its advantages more apparent. It necessarily entails much additional work on the superintendent and teachers, but it is work that is willingly done, in view of the additional effectiveness of the schools gained by reason of their needs being always fully and quickly supplied. The new plan is specially valuable in the training it gives the pupils in neatness and carefulness in the use of their books, there being more sense of responsibility in using books that are loaned them than there was when they used their own books, and the teachers being required to exercise closer supervision of their use. Above all, the schools are now absolutely free, and there is no obstacle of pride or necessity to stand in the way of the attendance of the poorest child, because of the need for books. The general economy of the free system can be readily seen by any parent who formerly bought books and school supplies for his children, if he will compare the annual cost then with 99 cents, the cost per pupil this year. He should also bear in mind that this includes, besides books, chemicals, and drawing instruments for the high schools, brooms, pails, dusters, crayons, and everything else in the nature of supplies needed to conduct the schools. While some teachers are less careful than others, the books are, as a whole, carefully used and cared for.”

The school-committee of New Bedford, in the school

report for the year 1885, says,—“Your committee volunteers no opinion, at this time, as to the relative value and expediency of the text-book law. It has not been in operation long enough to authorize the formation of settled conclusions. There may be latent evils which will develop themselves in due course of time. But there are certain points which are patent in its favor :

“1. The system is easily managed, and the schools begin the work of each term with a prompt completeness of arrangements not attainable before.

“2. The aggregate cost of books and supplies is several thousand dollars less than when each pupil was furnished through private means, and the community at large is benefited pecuniarily to a corresponding extent.

“3. There has been an increased attendance on the public schools, which, especially as regards the high school, must be attributed in part to the release of parents from the cost of text-books.”

Supt. A. P. Stone, of Springfield, in his annual report for 1885, says,—“The practical working of the free book system is realizing, I think, some of the advantages claimed for it by its friends at the time of the passage of the law providing for it.

“Books are furnished more promptly than when pupils purchased their own; and consequently the school-work suffers much less delay and interruption. Formerly one or two weeks or more would elapse at the beginning of the school-year, or whenever new text-books were to be taken, before all pupils could be supplied.

“Books are better cared for. During the entire

year just closed, the total damage done to the books in all the schools, which the teachers thought unnecessary, and which should be paid for, amounted to only \$8.31.

“Books, when finished by one class of pupils, instead of being thrown aside without further use, as is the practice under private ownership, are now used by successive classes until worn out, thus utilizing their full value, and making in the aggregate a large saving to the community in the item of text-book expenditure.

“A variety of text-books is often desirable for a change, and for exchange, and to secure freshness of interest on the part of pupils and teachers. It has often been found under the former practice that promotions, which seemed desirable for the good of the school and of the pupils, have been delayed on account of the expense of new books they would involve. The free book plan solves both of these problems without extra expense.

“There can be no doubt that the attendance upon the schools has been increased by the law we are now considering. There are certainly some, and probably many, pupils now in the upper grades of the grammar schools and in the high school, whose parents, owing to their limited means, do not feel able to meet the expense of text-books, which are more costly in those grades than in the lower schools, and who, in the absence of this law, would feel compelled to withdraw their children from the schools. During the fall term just closed, the school enrolment was greater by two hundred and three than that of the corresponding term of last year; and the actual daily attendance

was, also, more than two hundred greater for each month of the term.

“Under the former practice of furnishing free text-books to those only who declared their inability to pay for them, an odious distinction was made in the schools, which sensitive children and parents could not ignore nor rise above. That feeling has now disappeared, and I do not now hear remarks such as were sometimes made when the passage of the law was under agitation, the import of which was that those who received free text-books from the city would place themselves in the attitude of paupers. Perhaps it has finally occurred to such persons that they and their children, whenever they have attended the public schools, have received from the city (or town) the free rent of a school-house, with its furniture and appliances, and the free services of a teacher. The school becomes free indeed when its entire expense is borne by the public.”

Again, in his annual report for the year 1886, Supt. Stone says,—“Free text-books and supplies are now almost wholly in use by the pupils of the schools, there being very few who own their own books. I think the practical working of this plan in Springfield, as throughout the country, is receiving the approval and support of many who at first were doubtful of its expediency, or who were opposed to it. Excluding the drafting school pupils, who have only a few supplies and no text-books, the cost per pupil during the past year has been eighty-eight cents and two mills. This covers the entire expense of text-books and supplies of every kind, and the cost of distributing them among the schools.”



Secretary J. W. Dickinson, of the Massachusetts State Board of Education, in his report of 1885, says,—  
“ Before the act of 1884 was passed, sixteen towns in the commonwealth had voluntarily adopted the free text-book system. In all cases of fair trial, the most satisfactory results have been produced.”

The few objections that have been made to the free system are,—

1. It prevents the children from owning the books they use, and from preserving them for the future.
2. It cultivates a spirit of dependence.
3. Contagious diseases may be communicated by second-hand books.
4. Why not furnish board and clothes as well as books?
5. It requires the expenditure of a large amount of time in purchasing and distributing the books and supplies among the schools.

These are the objections usually made.

The use of the free text-book system does not prevent a pupil from becoming the owner of the books he studies, nor, if that were possible, of preserving them. This may be done even at less expense than under the old system.

Experience, however, has proved that school-books are generally worn out by the use to which they are subjected in the school-room, and that future reference is more profitably made to new books, representing the latest phase of human thought on the subjects of which they treat. Old school-books are interesting relics. They are even useful, as occasions for reviving old associations; but they are not always safe guides in the acquisition of new knowledge. School-books

should be bought for present use, as they will quite surely be out of date when the future arrives.

If the statement that the free text-book system takes away the manly feeling of independence, which should be strong in every mind, has any force, it presents an argument against the whole system of free schools. Why is not the manly spirit corrupted by furnishing free teachers, and free school-houses, and free apparatus to be used as the means of teaching? On what principle may we furnish everything else free with good results, but cannot furnish free books without harm? As a fact, neither are the schools nor the means of study free to the people in any absolute sense.

The expense of supporting them is borne by those for whose benefit they were established. This is done by a general tax levied in such a manner that the burden of support is made to rest equally on all. With this understanding the people accept their free school privileges, not as a charity, but as a gift presented by themselves.

Free text-books have been used for many years in some of the towns in our own state, and in some of the cities and towns of almost every other state in the Union. No complaint has hitherto been made that these books are the media through which disease is actually communicated.

The sanitary objections to the use of second-hand school-books may be more reasonably urged against the use of books drawn from our circulating libraries, and handled by persons exposed to all conditions of social life, or against paper money, that by its associations may become the media of many kinds of exchange.

It should not be forgotten that the legislature has passed stringent laws regulating the attendance of children who are suffering with contagious diseases, or who have been exposed to them; and that the free text-books are all committed to the care of the teachers of the schools.

(Chap. 198, Acts of 1885.)

The school-committees shall not allow any pupil to attend the public schools while any member of the household to which such pupil belongs is sick of small-pox, diphtheria, or scarlet fever, or during a period of two weeks after the death, recovery, or removal of such sick person. Any pupil coming from such household shall be required to present to the teacher of the school the pupil desires to attend, a certificate from the attending physician or board of health, of facts necessary to entitle him to admission in accordance with the above regulations.

The Iowa State Board of Health sent out the following circular letter to about four hundred physicians residing in Iowa and other states :

The State Board of Health is desirous of obtaining sufficient material for the issuance of a report on the communication of contagious diseases by means of second-hand school-books. Will you have the kindness to send in the enclosed envelope all the facts bearing on this subject occurring in your practice, or that of others known to you.

In response, about two hundred and fifty opinions were received from physicians in different parts of the United States, who, however much they may disagree upon other subjects, were unanimous in this, that

there is no doubt that diseases may be communicated by this means, but they know of none, nor have they heard of one.

“The only approach to anything of value comes from a physician in Michigan, who relates a case of scarlet fever communicated by means of a novel, which was read by a young lady convalescent from scarletina, and which was afterwards loaned to another. From the best information I can obtain, I am strongly inclined to the opinion that of all methods by which disease is communicated, that by second-hand school-books is the least to be expected. Upon the approach of physical disorder the books of study, which are usually tasks, and at best require considerable mental effort, are the first to be thrown aside, and the last to be resumed in convalescence.

“If any reading at all is to be resorted to, it is generally such as will amuse,—light literature, everywhere to be found,—and not books the use of which means labor.” (H. H. Clark, Member of Iowa State Board of Health.)

“The objection suggested in the question ‘Why not furnish clothes as well as books?’ has little significance when we consider that the state by its compulsory laws creates the legal necessity of purchasing books, while the necessity for clothes would exist if there were no schools to attend. Clothes should be furnished at public expense whenever this is necessary to attendance.

“The advantages of the free text-book system are so many and so important that a considerable expenditure of time and labor may well be made. Experience and a proper division of labor will lessen both,

until a thorough application of the system will not be considered a burden."

The testimony of the Boston school board, as presented in the recent report of its committee on supplies, will close this division of my subject. This board, it may be stated, was active and pronounced in its opposition to the law of 1884, when it was under consideration by the state legislature, and even after its enactment was quite reluctant to carry it into operation. Under these circumstances the judgment of the board in regard to the practical working of the system has been looked for with the deepest interest. The committee on supplies, to which are entrusted the purchase and distribution of books and other appliances used in the public schools, reports as follows:

"Between one seventh and one sixth of the population of the city attended the public schools during the past year, and, in accordance with the free text-book act, they received text-books as a loan, and other school material as a gift. The past year was the third year during which pupils were supplied under this law.

"The practical working in Boston of the new law is progressing very favorably, and many principals report that the books are better cared for than if the pupils owned them. This is owing, in a great measure, to the oversight of the instructors, who are required to examine the books each month. The number of books lost is comparatively small, and in many cases they are replaced by the pupils who lost them.

("The carrying out of the free text-book law during the past year was accomplished with very little

friction. The instructors have familiarized themselves with the details of the work, and the necessary accounts have been more accurately kept than in previous years.)

"It was thought that under the free text-book system many parents would object to allowing their children to accept the loan of text books; but experience has shown that parents, with very few exceptions, approve the use of city property by their children.

"While it is true that many pupils having the required text-books at home bring them for use in school, it is equally true that very few pupils, probably less than one per cent., purchase books in preference to being supplied by the city.

"The number of books returned from the schools, as worn out during the year, was as follows:

High schools,	.	.	.	.	.	29
Grammar schools,	.	.	.	.	.	2,043
Primary schools,	.	.	.	.	.	4,326

Total number of books sent back						
as worn out,	.	.	.	.	.	6,398

"The number of books returned as worn out the previous year was 3,582, making a total for two years of 9,980.

"When it is considered that the schools have used about 50,000 second-hand books, and 115,000 new books two years, and 60,000 new books one year, and that of this total of 225,000 books used only about four per cent. was returned for two years as worn out, no further argument would seem to be needed to show that the books are being well cared for.

"The number of books reported lost during the year was as follows :

High schools,	.	.	.	.	.	26
Grammar schools,	.	.	.	.	.	225
Primary schools,	.	.	.	.	.	211
Evening schools,	.	.	.	.	.	202
						<hr/>
Total,	.	.	.	.	.	664

"The books reported lost equalled about one quarter of one per cent. of the books loaned. Many of the books were lost on account of pupils who moved out of the city, and could not be found.

"The number reported as being lost the previous year was 731, making a loss of 1,395 books for the two years.

"If the experience of the past two years is a fair criterion of the future regarding the care taken of the text-books, the cost for supplying pupils under the present plan will be less than was anticipated or could have been expected from the results obtained years ago by the city in loaning books to a portion of the pupils.

"The net cost of furnishing books and supplies to the 62,259 pupils attending the several schools the past year amounted to \$43,884.73,—an average cost for each pupil of about seventy cents.

"The cost per scholar each year since the free text-book act went into operation was as follows: 1884-'85, \$73,682.46, average cost \$1.23; 1885-'86, \$59,867.12, average cost \$.98; 1886-'87, \$43,884.73, average cost \$.70.

"From the statement above it can be noticed that

the cost to the city for loaning books and furnishing stationery and drawing materials each year for the past three years averaged 97 cents per pupil. It is fair to presume that the plan can be continued at about this expense annually.

“The average cost to the city for the three years preceding 1884-’85 was 33 cents per pupil, so that the financial result of the free text-book act in Boston has been to add 64 cents to the yearly cost of educating each pupil, and to relieve the pupils of a somewhat larger expenditure that they would otherwise have incurred had they been obliged to purchase books for their children.”

The committee on accounts, also, referring briefly to the practical working of the system, especially in regard to its effect upon school attendance, says,—

“From the report of the committee on supplies, recently issued, it appears that the working of the free text-book law is progressing very satisfactorily, and only adds thus far about 64 cents to the yearly cost for educating each pupil.

“In 1884, when the law went into effect, we find that the number of pupils attending the high schools was 2,395. In 1887 the number is 2,944,—an increase of 549, or about twenty-three per cent. in three years.

“The increase in the number of pupils in the three upper classes of the grammar schools during the past three years was about 40 per cent. greater than the increase in the three lower classes, although the proportion of pupils in the former, as compared with the latter, is less than 60 per cent.

“The free text-book act has undoubtedly been a



large factor in filling up our high schools and the upper classes of the grammar schools, on account of the expense saved to parents by relieving them from the purchase of text-books, which, in these grades, requires quite a large sum.

“Two of the advantages thus far developed by the use of free text-books are, first, avoiding delay in getting the schools into working order, and, second, in prolonging the school life of children.”

Surely a system that in three short years can overcome opposition so completely, an opposition, too, that was directed, not by blind prejudice, but by the strong convictions of men of unquestioned integrity, of rare intelligence, and of large experience in school affairs, must have elements of strength which its most earnest advocates have not ventured to claim for it.

From a careful comparison of statistics collected from all parts of the country where the plan is in use, it is fair to conclude that the system of free text-books effects a net saving of from one dollar to one dollar and a half on each pupil enrolled. In other words, the people of Boston, whose school enrolment is, in round numbers, sixty-five thousand, are realizing an annual saving of not less than seventy-five thousand dollars. To the state of Massachusetts, with a school enrolment of three hundred and sixty thousand, the saving is nearly or quite five hundred thousand dollars a year. If the system were in operation in all the states, the annual saving would amount to the enormous sum of ten million dollars.

The high purpose of the public school is to train the children to become virtuous, intelligent, and use-

ful men and women,—to fit them to discharge properly their duties as citizens. Herein is the justification of the state for assuming to direct the education of its youth. It is for the preservation and perpetuation of itself that a free state undertakes to give to all its youth a good elementary education. For the accomplishment of this purpose the state claims and exercises the right to levy taxes upon the person or property of all its subjects, and in return for this right of general taxation pledges itself to secure the benefits of universal education. It claims the right "to tax all for the education of all," and in return promises to see that all are educated. In the fulfilment of this promise it becomes the duty of the state to deal with the question of school attendance, and, if need be, to enforce it by compulsory legislation.

Mr. Walter Smith, in a paper read before this Institute, at Lewiston, Maine, in 1872, refers to this feature of our American system of public schools. It will be remembered that Mr. Smith had recently come among us as state director of art education in the state of Massachusetts. These are his words: "Neither ancient, mediaeval, nor modern times can show a greater spectacle than this,—that the deliberate wisdom of the free American people has decided, and carries out by its own free choice, the principle that society should guard and protect the young from neglect or poverty of parents, and insure that every possible citizen of the future shall be qualified by education to discharge his or her duty to the state.

"I can find no words in the English language which adequately express my admiration of this

feature in American society ; and when the prejudices engendered by my own education in an ancient country sometimes rise up within me, I look out mentally to the school-houses, and then remember the neglected children of England and some other European countries, and all my dissatisfaction vanishes. In place of it comes the sensation that a people capable of accomplishing so far-seeing and profound an act of justice to the weak and defenceless may be trusted in every social relationship ; and from the flag-staff of national sentiment I haul down the union-jack, and as a teacher I run up the stars and stripes of my adopted nationality."

One other duty remains to every republican commonwealth ; it is the duty of providing that its public schools be, in the fullest sense of the term, free schools. "The discharge of this duty involves," says State Supt. Searing, of Wisconsin, "the removal of as many as possible of the barriers that separate poverty from culture. The abolition of the rate-bill was the removal of one. Evening schools are, in many cities and villages, a partial removal of another. Free text-books, in all free public schools, would be the entire removal of still another. With this last barrier of expense, immediately and necessarily attendant upon education, removed, our system would, indeed, be free."

Neither the right (nor the power) nor the duty of the state to fulfil these obligations can be longer questioned.

"It is folly," says Secretary Dickinson, of Massachusetts, "for people to organize themselves into a free democratic state, and attempt to promote or to

perpetuate its institutions without providing for universal education which shall be at the same time compulsory and free. The government of a free state, that it may exist and be able to exercise its own proper functions, must provide those institutions that are adapted to educate the people into harmony with itself.

“With us the people and the state are one. It has never yet been shown that any sound principle of civil polity is violated by a people, who, having organized themselves into a free state, proceed to tax themselves for the support of those institutions which have for their object the stability of the state and the highest civilization of its citizens.

“As the foundations of a free state cannot be too firmly laid, nor the civilization of its people ever be raised too high, there can be no other limit to the right of the people to tax themselves for the support of their public schools than that found in their ability to pay. Massachusetts has acted in accordance with this idea throughout all the years of her history, until she now offers to all her children as much free public school instruction as they have the time, or capacity, or willingness to receive.”

In conclusion, I would urge the need of prompt and decisive action in regard to this most important subject. Believing, as I trust we do, that it is the duty of the state to establish and maintain public schools by public taxation; that these schools should be free to all, and should be attended by all whose education is not otherwise provided for; believing that the cost of school-books is the great barrier that separates the rich from the poor, and thus prevents

the school from being free to all; believing that it is within the power of the state, and plainly in the line of its duty, to remove this barrier; believing, too, with the fathers of the Republic, that free public schools are the life and strength and safety of republican institutions,—it is the duty of teachers and the friends of education everywhere to agitate this subject until the system of free text-books shall be incorporated into the laws of every commonwealth “from the Lakes to the Gulf and from sea to sea,” and every public school on this broad continent shall be as free as the light and air of heaven.

# XI.

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## THE SCHOOL AND THE CITIZEN.

BY A. M. EDWARDS, SUPERINTENDENT OF PUBLIC SCHOOLS,  
LEWISTON, ME.

The Prussians have a maxim, that "Whatever you would have appear in a nation's life, you must put into the schools." To the question, "What shall we teach our children?" a Grecian sage replied, "The things which they will need to know and practise in after life." Admitting the truth of the maxim, and the wisdom of the sage's reply, you will readily understand my purpose in the selection of the subject, "The School and The Citizen," for discussion before teachers.

In the time allotted it is impossible to set forth adequately what should be the characteristic features of society, and the part which our common schools should have in preparing the youth of our country for life's battles. I have therefore decided briefly to call your attention to only three considerations, embracing those subjects that are of vital importance to us, both socially and politically :

I. Health. Society demands a better physical development.

II. Morals. The best interests of the public demand a stronger moral sentiment.

III. Citizenship. A government of the people for the people and by the people justly demands of its citi-

zens a thorough knowledge of civic duties and responsibilities.

Perhaps there are those who will say that physical culture was a proper subject for consideration in the middle ages, but that in modern times there are matters of more importance demanding our attention. Those who view the matter in this light make a great mistake. There is no question of greater moment than that of health, for only where there is a perfect physical development is it possible to reach the highest mental and moral eminence. The fact that feebleness of body is yearly becoming more and more general, has been frequently affirmed and seldom disputed. It is therefore unnecessary to argue that physical deterioration is in progress. It is admitted by medical authorities that out of one hundred persons in the country, at least ninety are sick, prematurely old, or dying before their time. The sons of to-day are not able to perform the labors and endure the hardships which their fathers energetically and fearlessly encountered. The daughters are less vigorous than their mothers were. These facts may well excite alarm as to the future of our people. "A sound mind in a sound body" is a maxim that is as applicable to-day as when proclaimed two thousand years ago. Our habits of living are constantly begetting diseases that are destroying the essential elements in the development of man's possibilities,—strength, vigor, and power of endurance,—elements for which many have as little respect as for last year's fashions.

The lessons of the past are unheeded ; and the Scriptural warning, that the sins of the fathers shall be visited upon the children even to the third and fourth gen-

erations, is forgotten. To you who are teachers and friends of education, these are old and familiar statements. Is it not time, then, that our attention be directed towards physical health? Are our public schools performing their important work as they should in teaching our children *how* to live? I fear that in many localities they are not, though physiological science and the laws of health are better understood than formerly. "The scholar," says Prof. Good-year, "should learn *how* to live, as well as what to do while he lives." There is not a better place in which to begin to live healthfully, and to teach others so to live, than in the school-room, wherein habits of thought and of living are formed that cling to us throughout our lives." Teachers should be examples of correct living, and should understand the questions relating to health so thoroughly that they may be able to impart practical instruction outside of text-books on the laws pertaining to food, air, work, play, sleep, exercise, and habits in general.

The state justly demands mental and moral progress as the result of school training; and for equal if not stronger reasons she should demand physical training, for not only does the usefulness of her citizens, but the power of the mind, depend in no small degree on sound health. It is therefore the duty of teachers to see that more time is given this important branch of education, and less time to the machine-like teaching of many subjects that are valueless compared with the beneficial effects of a strong and healthy physique.

When teachers and all school officials have learned that the supreme object of education is the development in the child of the qualities that will make him



a useful citizen and not a "school phenomenon," a great advancement will surely follow. Then our system of teaching will be reconstructed, the useful given its proper place, and the ornamental put where it belongs, among what is of minor importance.

Manual training has come to stay, not merely because it trains the eye, the hand, and the brain, but because it gives firmness, power, flexibility, and endurance to the whole system. A certain amount of manual labor, adapted to the pupil's strength and capabilities, cannot fail to be of inestimable worth to any child. As the large majority of school children become working people, no more practical lesson can be taught than the necessity of a physical development that will serve as a basis for strength, both of mind and muscle, making the youth not only capable, intelligent laborers, but useful and valuable citizens.

#### MORALS.

That the public good demands a stronger moral sentiment, no one will deny; that moral culture receives the recognition its importance deserves, few will affirm. Of all human necessities, character is the highest. Indeed, it may be said that the true worth of man depends upon this foundation, for without it the other elements that assist in unfolding the power which man possesses are of comparatively little value.

The happiness, prosperity, even the existence, of society, and the stability of free institutions, rest upon the morality of the people. Moral training is, therefore, no less important than intellectual development. Those who claim that mental culture is the sole object of an education, and would entrust moral training

wholly to home and church influences, apparently forget that the best part of the character-forming period of a child's life is spent in the school-room. However much the church and home may accomplish, this work should be supplemented by the public school.

Moral education does not of necessity imply the inculcation of sectarian tenets and dogmas, or instruction in particular religious creeds and doctrines.

Religious distinctions should be excluded from the public school in which children of every faith meet on equal footing. In excluding sectarianism, we do not bar our schools against religious instruction; for religion does not consist in the *isms* of sectarian partisans, who, in their narrow-minded bigotry, would confine moral instruction to some particular denominational standard. The morality essential to religious character may be taught without offence to any reasonable parent, whatever his religion. The moral principles of the gospels are not sectarian. "If they are," said Hon. Newton Bateman, "then charity is sectarian, forgiveness is sectarian, purity is sectarian, forbearance is sectarian; earth, air, fire, water, sun, moon, stars, and heaven itself are sectarian, and nothing is left for humanity at large but the devil."

There are certain principles concerning right and wrong, which mankind has ever accepted as true. These principles are confined to no creed or theological belief, but are as universal as man.

There need be no conflict or hesitation in regard to the teaching in schools of all the just and true relations between man and man. Truth, justice, moral courage, self-control, temperance, purity, honesty, benevolence, and brotherhood have been recognized as the

basis of sound morality from time immemorial, and are still applicable to all the vicissitudes of life. The moral faculties should receive attention at an early day, for the moral nature grows with the intellectual. Growth will be slow, and daily culture will be required until the habits of right thinking and right doing are formed.

The work of the teacher should largely consist in repressing evil tendencies found in the child's nature, and in warming into life the germs of good qualities which every child possesses.

Theoretical instruction in moral principles is unquestionably of some importance, but the most effective training is secured, not by giving rules for conduct and "in telling what ought to be done and what ought not to be done, but in forming moral habits by proper examples and exercise."

It is not the best way to make a boy honest to require him to repeat "Thou shalt not steal," from morning till night. Neither can you reform him of the habit of profanity by telling him that it is wicked to swear; nor prevent falsehood by making him commit to memory the commandments forbidding it.

School life affords abundant occasions for moral training, and the good teacher will see that they are daily improved. A word timely spoken in the classroom, or on the play-ground, may be the making of a man. Opportunities are continually given for imparting some truth, or strengthening some habit. Scarcely a lesson need occur from which some moral instruction may not be drawn. The great competition of modern life in the desire of gaining the mighty dollar has a tendency to sharpen the wits of the American

people at the expense of their consciences. Deception and dishonesty constitute too frequently the stock in trade of those who openly discountenance wrong. Sing Sing to-day teaches a lesson that should be burned into the mind and heart of every child: position, wealth, and influence do not in every instance shield the villain of high life from his just deserts. The fraudulent government contractor, the corrupt municipal official, and the bribed legislator are no more worthy of recognition in society than the bank robber.

While I hold no pessimistic view upon this question of morality, or would have you infer as much from any remarks made, yet I earnestly believe that it should be proclaimed in every school that there are certain maxims of moral rectitude which are imperishable, and to which the conduct of all should conform.

Plain, frank, and honest statements, that the children will understand, should be made. Tell them that a thief is a thief, whether it be an absconding bank cashier, or the street urchin who knowingly and deliberately appropriates to his own use the property of another. Tell them that gambling involves an immoral principal, whether it be conducted by the wealthy broker on Stock Exchange, or by the professional gambler in the lowest dens of our large cities. Tell them that the intentional falsifier of the truth is a *liar*, whether it be a congressman, or one of our most humble citizens. Tell them that he who drinks intoxicating liquors to excess is a drunkard, whether it be the millionaire on Fifth avenue, or the vile frequenters of the grog-shops of Five Points. In short, let the line of demarcation between good and evil be so deeply graven

upon the minds and consciences of children that it can never be erased. When this subject is taught in all schools as it should be, and teachers fully realize the vast responsibilities resting upon them in preparing youth for life, an influence for good will be felt throughout the social and political world.

#### CITIZENSHIP.

Judge Strong, late of the United States supreme court, in an address before the members of the Institute of Civics, in Washington, a year or two ago, said,—“There is need of less attention to 'ologies, and of more painstaking care in the teaching of that which our youth must know if they are to become successful men and useful citizens.”

The number of priceless privileges enjoyed and exercised by every American citizen carry with them corresponding obligations of the greatest import. That these obligations may be intelligently met and manfully discharged, a knowledge of civic affairs and duties is required. The education of our fathers, fifty, sixty, and seventy years ago, answered very well the needs of those days. The noble manhood and womanhood nurtured and developed by the early training received in the little red school-house, supplemented by the growth in character arising from the environments in which necessity played an essential part, are not to be underestimated; and yet, while we refer with gratitude to our many inherited blessings, we should not forget that the present age differs from that of our fathers. As our opportunities have been enlarged many fold, so our responsibilities have cor-

respondingly increased. The wants of to-day are no more like the wants of our fathers than the electric light is like the tallow candle; the telephone like the speaking-tube; the reaper like the sickle; or the Hoe press like the Franklin. The preparation exacted by the past is not the preparation that the present time demands. Human skill is not only preferred to muscle, but is rendered indispensable by the great changes in the current of industrial life:—in short, a wider intelligence and a broader discipline are needed to enable a citizen at this late day to even scan the ever-receding horizon of man's achievements.

Few educators regard the province of the public school as limited to work preparatory for special professions and employments, losing sight of the fundamental needs of every citizen,—whatever be his business, trade, or occupation,—of an understanding of the great principles of civic affairs. The school, supported as it is by a general tax, should not be expected to prepare pupils for particular occupations, but rather to develop the child; to unfold his powers, and so to train his faculties that he may assume the duties of citizenship with an appreciation of the possibilities with which he is surrounded.

Industrial and technical schools have a special work to perform, independent of the work of the public school; yet there are those who would convert our schools into so many work-shops, from which may come forth *specialists*, so called, prepared for some trade or occupation. A general education should precede a special education; for the efficiency of the latter is dependent, as a rule, on the former.

Many view with alarm the vast tide of immigration

setting in upon our shores from almost every quarter of the civilized world. While such grave apprehensions are perhaps unreasonable, nevertheless it is a fact that this new blood needs purification, and that the shadows of monarchical institutions, under which the immigrant has lived, need to be forever dispelled. If America is to Americanize this horde of foreigners, if we are to have citizens developed from this mass here collecting, clothed with all the powers of American citizenship, we cannot begin too early to give and require instruction in those branches which relate to the rights and duties of citizens. Pupils, while in school, should become familiar with our institutions, should acquire a knowledge of the various kinds of business upon which the prosperity of the country depends, and, so far as possible, become thoroughly imbued with that patriotic love of country that stirs the soul of every true and loyal citizen. If the adult class of foreigners cannot be reached by our schools, their descendants may be brought under this influence, and thus be surrounded by an atmosphere favorable to a development consistent with the principles of constitutional liberty.

Upon the virtue and intelligence of the people depends the stability of our institutions. Many of the evils that in other lands have consolidated power in the hands of the few are at work here, undermining the foundation on which the republic rests. Personal ambition, conflicts of interest, sectional and sectarian animosities, are constantly endangering the life of the nation; and our safety lies in teaching the young what self-government signifies. There should be less reliance placed upon the designing politician. The

citizen should be able to do his own thinking, independent of the harangues of the demagogue. In no country are the people more directly responsible for the right solution of the many problems affecting the interests and welfare of all than in the United States. It is therefore not merely a privilege, but a duty that each individual owes to himself and his country, to acquire a knowledge of civil affairs, and to understand something of the obligation resting upon him and society. In order that our youth may be better prepared for life's active service, they must learn that our government exacts duties and imposes responsibilities upon her citizens that are not found in any other country on the face of the globe.

Teachers should impress upon the minds of pupils that nations, like individuals, are what they make themselves. Our own political system should be compared with the systems of other countries, and the distinction between the powers of state and national government explained. The importance of maintaining inviolable the independence of the legislative, judicial, and executive departments should be taught each pupil as soon as he is able to comprehend the important truths involved. That our government is one of laws and not of men; "that the best government is ineffective for its purpose if not faithfully and judiciously administered; that political liberty consists not in licenses, but in restraints upon intemperance with the rights of other men,"—are lessons demanding far more attention than they now receive in grammar and high schools.

Let it be our duty, as teachers and instructors of those who are to be the citizens of to-morrow, to



**exercise the full measure of influence we may possess in raising the standard of citizenship.**

**Let no pupil, while under our instruction, forget that he is a free citizen of a free republic, and that his obligations to country are second only to those due to his Maker.**

## XII.

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### THE ELEMENTS OF A LIBERAL EDUCATION.

BY WALTER QUINCY SCOTT, LL.D., PRINCIPAL OF PHILLIPS  
EXETER ACADEMY.

#### [ABSTRACT.]

Liberal education is based upon the essential freedom of the human mind. In man there is nothing great but mind. The end of education is never any form of training, or of knowledge, or of practical power. There is no creative power in any form of education. No scheme of development can rightly be called education that is not centred in the immortality of man, and the only absolutely good thing in human nature, and therefore in human life, is good-will. Good-will reaches the goal of all human nature, and with good-will man accomplishes nearly all that he desires. Since the Reformation, education has been based upon the self-activeness of a willing soul.

The maximum conduct for every human character must be such as would then and there be right for every other rational character in the universe. Out of the best conditions of our lives is a true manhood developed. The oriental principles of education were founded upon the goodness of human nature, and failed of progress because they did not rest upon self-restraint. The mediaeval idea, based upon the depravity of man, failed for the same reason.

The activity of a nature is the secret of its growth, and the most important factor in that growth is attention,—the ability to hold one idea in mind to the exclusion of all others,—the power to hold to an object as the unknown form of truth in the darkness. The parent or teacher who can cultivate this attention can largely help to make up the character of the man; and let it be remembered that no act in the human character is good without freedom. The habit of attention is a power of learning how to play with nature, and her kingdom opens and gives freely when rightly sought; but no habit is good except when it is free.

The first six or seven years of life are needed for the body; the next period of the same length is needed for obtaining materials for knowledge and experience; in the third period is more need of discipline, and training, and instruction; then comes the university period, when ideas chiefly occupy the mind. Speaking in a broad and general way, liberal education in the first third of life lays its foundations; in the second third its special power is observed; and in the last third its uses and value are appreciated. Knowledge is of nature and of life. In the period while the youth is preparing for the university he has more need for discipline and training than for hard study. Then comes the period of university life, in which the necessary things observed are that the university is an organization for adults only, and that learning and teaching, both alike in the university, must be free.

There is scarcely any spectacle within the sphere of education so deplorable as the university in which the

main object is culture. Happily for mankind, this counterfeit of university training is not so common as it might be. The most that teachers can do for a man is done before he is twenty-five years old, and the most he can do for himself is done before he is forty. We learn from others as to the success of life, but we must learn wisdom from ourselves.

Our public schools can never furnish liberal education. It is therefore the goal which always has been, and for an indefinite period will be, for the few only. An education that looks toward culture and manliness must be largely the education of the private life. We want our sons to carry out into their lives more of their mothers' natures combined with capabilities for bread-winning. In human life we learn a great deal more wisdom from ourselves so far as sorrow teaches us, but we learn a great deal more from those around us so far as mastering obstacles is concerned. There is no way that the public schools can give a high and liberal education until the teacher shall have the authority to expel pupils who do not come up to the required standard of excellence.

The chief value of instruction is the classification of objects in the mind. This is done only by training and discipline. Growth, travel, great books, and great persons are aids in developing the minds of young people. Language, history, mathematics, and science are the four classes of study for the human mind. Through all our schools, the mind works through natural groups and their relations. Discussions upon the platform, public speaking, and institute work are all elements that bring about this liberal education.

## XIII.

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### THE LITERATURE OF OUR BOYS AND GIRLS.

BY JAMES M. SAWIN, PRINCIPAL OF POINT STREET GRAMMAR  
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[ABSTRACT.]

“Who can estimate the value of a book?” Long after its author has passed from earth, and the monument of stone that marked his last resting-place has crumbled to dust, his book survives. The works of Herodotus, Plato, and Plutarch modify the ideas of profoundest thinkers, and influence the world to-day.

Well would it have been for mankind had the writing of books been confined to those of like character, or those whence streamed forth only the light of truth; but that mighty engine of civilization, the printing-press, has become a dire instrumentality for evil, as well as for the wide spreading of useful knowledge; and, unfortunately, the pernicious literature has permeated all classes of society, and its poisonous exhalations are breathed in by persons of all ages, from the little child who is lulled to sleep by the jingle of its senseless songs, to the strong-armed laborer who, with bowed form and trembling limbs, seeks to nourish his undying soul on such baneful food as is furnished by *The Family Circle*, *Fireside Companion*, and *Saturday Night*.

The abundance of this literature is appalling, and its influence upon the youth of our country is as widespread as the air, encouraging alienation from home, hatred of school-life and of honest labor; it induces lying, gambling, drinking, and leads to a sensualism that drags the unwary victims to the lowest depths of viciousness.

While thoughtful men and thoughtful women, alive to the moral degradation which the corrupt page carries with it, are striving to arouse thoughtless fathers and thoughtless mothers to rescue innocent lives from the curse, not less disastrous than the drunkard's cup or the gambler's tools, the question—not less important to the teacher—confronts us, What can we do to direct the reading of the children for whose moral education we are so largely responsible?

In earliest years the child's love for stories is proverbial, and his taste is cultivated for that which is ennobling and beneficial, or detrimental to true mind and moral culture. Select, then, with caution, the stories of childhood as the first important feature in cultivating a desire for valuable reading. With careless or thoughtless indifference as to the stories told and read to children, or neglected altogether, their minds, prone to receive error, become absorbed with foolish and evil notions not easy to efface; and their habits of reading, resulting from this neglect, are far from the best. Vulgar papers and exciting or senseless trash absorb their leisure moments, or they read stories possessing no special merit except that they interest the reader, and no special demerit except that they are devoid of any mental nutriment.

Often another class of books finds its way into the

homes of the children under the guise of instructive entertainment, not tainted with expressions of vulgarity and profanity, but yet that creates undue and hurtful enthusiasm ; that arouses excessive excitement, and is prejudicial to mental rest ; absorbs the mind's energies, and unfits it for any profitable study or thought. These books pretend to be moral teachers, but they contain untruths ; their pretended religion is sensationalism ; and their virtues are simulations. They are not harmless offenders, but enthrall the mind with insidious thoughts ; and while seemingly productive of good, too often prove to be pestilential food, that, constantly partaken of, breeds only mental disease, and results in moral death.

The public library is not a safeguard against injurious literature. Without proper direction the pupil acquires the habit of inordinate reading, still further corrupting the mental appetite, which soon demands stronger and more exciting stimulant, until the unlimited series, classed by the novels of Mrs. Southworth and Miss Braddon, scarcely suffice, the prurient appetite demanding the bold-faced writings of dissolute authors.

How to direct aright the reading of young people throughout their school course involves many difficulties but partially realized and not readily surmounted. The nature of the children with whom we have to deal, their associations, the various circumstances that tend to modify their home life, must, to some extent, enter into the considerations of the question ; even then the success attainable can be reached only by the coöperative influences of the teacher and the home.

Obtain the confidence of the children, and then in-

spire a spirit of investigation, which may readily be turned to the best advantage. In this, the public library lends its aid. With his card filled with numbers of books dictated by the teacher, the library is no longer a wilderness of books, but a mine of richest mental food.

Determine the bent of the child, and, if worthy, assist him to read in that direction. Accustom the young reader to take notes of important ideas, valuable thoughts, expressions, and facts, each under its own heading; and such a note-book becomes not only a bank of deposit, but a savings-bank, each deposit bearing interest in the form of new thought awakened by itself.

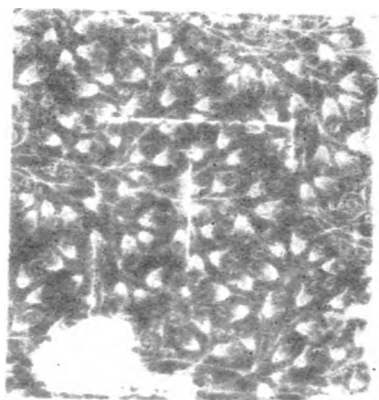
Once get the boys and girls to read valuable books, with definite aims in view, and we shall want for them no higher companionship, no more efficient protection against ignoble pleasures and selfish and debasing practices.



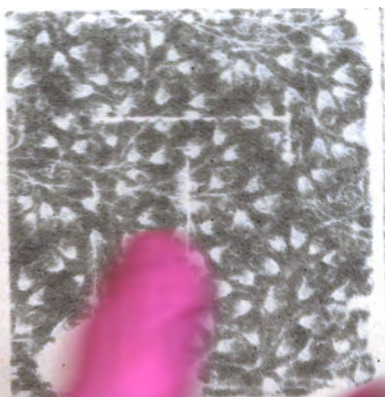












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